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ABSTRACT

This curriculum guide outlines the Cree Language and Culture Program for grades K-9, developed in cooperation with Cree elders, parents, and community members. Intended primarily for native students, the program may also be taken by any Alberta (Canada) student wishing to study Cree as a second language. Since the tribal elders are inextricably interwoven with Cree knowledge and culture, the classroom teacher must take on an additional role as facilitator for the elders and other native resource people. The program aims to revitalize the educational role of Cree elders, a role essential to the viability of Cree language and culture. The program's cultural component presents Cree culture in four contexts: traditional culture, legends, students' daily routines at home and in school, and contemporary native cultural events and lifestyles. The linguistic component is organized in terms of functions and notions, which are repeated within different cultural themes throughout the year and at each successive level. The bulk of the guide consists of sample sentences that are examples of functions and notions within each cultural context and each developmental level. Where appropriate, examples are given in both Woodlands and Plains Cree dialects. Other sections discuss language development and acquisition, considerations for teaching literacy skills, and the Pentland Cree orthography. Guidelines for student placement, community involvement, and program evaluation are included as well. In addition, the guide presents sample units and lesson plans. (SV)

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CREE LANGUAGE AND CULTURE PROGRAM

Language Services

Alberta

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RC017443

The graphic design appearing on the cover of this document represents a series of symbols found in Cree culture. The circle represents wholeness and the never-ending circle of life. The sun is respected for the gift of renewing life. The thunderbird, a most revered spirit, is the spokesman for the Cree people when praying to the Creator.

CREE LANGUAGE AND CULTURE PROGRAM

ECS - GRADE 9

CURRICULAR PROGRAM AND GUIDE

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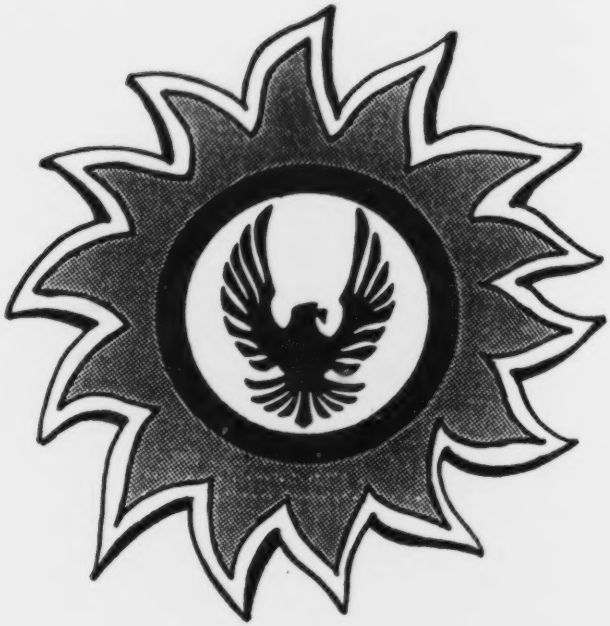
PREFACE

Culture can be defined in many ways by different people. We, the Cree people, have definitions of what our culture entails and how it reflects our uniqueness. The Indian perspective has always been wholistic; we do not view things in a fragmented way. Such is the way we look at culture. Our culture involves all aspects of our lives: the way we do things, the way we think, the way we behave, the way we respond and relate to certain situations and people, the way we relate to our Creator, and the way we speak. Language and culture are intertwined and cannot be separated.

> *So our children, they should be given a whole hour every day to learn their language, their culture and their traditions .... I don't speak adequate English to explain traditional Indian ways. I don't have that kind of language in English. They have to talk Cree first before I can make them understand what I'm saying .... You have the Elders' support.*
>
> - John Samson, Hobbema

From the beginning of time, the Elders have been the educators on moral, cultural and survival issues. But with the arrival of the Europeans, this vital role diminished. With the continuous loss of the language, we are losing our culture that makes us unique. In urban and rural areas, we have Cree children who do not know who they are. They do not know their language nor their culture. This loss is a concern of our traditional educators, the Elders.

> *All these young people, they spend most of their time in school ... and end up losing their language and their identity. As soon as they go to school, this is where they get lost.*
>
> - Louise Laboucan, Driftpile



SECTION ONE

PROGRAM STATEMENT

INTRODUCTION

In Alberta today, approximately 65% of Treaty Indians and 95% of Metis and Non-Status Indians are registered in provincial schools. Native children have been receiving Native language education for some time, due to the efforts of local educators and community members. For the first time, however, Alberta Education has undertaken to provide a provincial program for Cree language education from ECS to Grade 9. The Program is available to both Native and non-Native students. The Program was produced for two reasons: to give recognition and stature to the Cree language and to provide greater opportunities for all Alberta students to obtain Cree language and cultural instruction.

The ultimate aim of education is to develop children's abilities so that they may fulfill their own aspirations and thereby make a positive contribution to society. Native people have been seeking an education program which will support their children's identity and culture. It is, therefore, appropriate that Native people have input into the development of programs. They are best able to tell us whether the programs are suitable and appropriate for developing the full potential of Native students. Developers of the Cree Language and Culture Program have drawn upon the resources available in the community: Elders, parents and local people.

The Program is intended primarily for Native students; however, it may be taken by any student in Alberta who wishes to study Cree as a second language. The purpose of the Curricular Program and Guide is to provide direction for the instruction. The Program is designed to develop and enhance a student's awareness of Cree culture, past and present, and to develop communication skills in the Cree language. With the acquisition of functional communication skills, Cree students will be able to communicate with members of their family, the community and other Cree language speakers. Local communities should plan, adapt and develop specific content areas prescribed by the program framework and implement these according to the curricular guidelines and suggestions.

PHILOSOPHY AND RATIONALE

In traditional Cree culture, the Elders were the source of all knowledge and the keepers of the value and belief systems. The Elders used oral language as a means of passing on their knowledge and culture. Education for the Cree people meant that Elders, language and culture were inextricably interwoven. The Cree Language and Culture Program presented here brings the Elders and the culture into the school program for Cree language instruction.

In this context, the classroom teacher takes a new role. He or she becomes a facilitator for the Cree Elders and other Native resource people. The knowledge and wisdom contained in the language must be brought by the teacher from the community to the classroom.

The question has been asked: Why teach Native language? Native language instruction, like any second language instruction, provides many advantages which are consistent with the goals of basic education. Learning a second language gives students speaking and listening competencies and in the later grades develops skills for understanding and analysing languages. Native language instruction allows for further education in the Native culture and for developing the student's identity within that culture.

The Cree Language and Culture Program addresses the needs of Cree students in Alberta. It will act as a vehicle for the retention, maintenance and development of the Woodland and Plains Cree language.

The Program revitalizes the educational role of Cree Elders, restoring them to their proper place in Cree society. This role is essential to the viability of Cree culture and language.

The Program promotes the maintenance of Cree culture and identity. Students will have the opportunity to study Cree culture and language which, in turn, will help them to develop a positive self-image, renew their sense of pride and, for the non-Native child, develop appreciation and tolerance for cultures and language other than their own.

The Program will give prominence and status to the Cree language. The Cree community is an active source and vehicle for the development and implementation of the Program. Students who successfully complete the Program will be motivated to pursue the study of the Cree language and culture, and will serve to enrich the Cree language and culture of Alberta in the future.

GENERAL GOALS AND OBJECTIVES

Goals designate the broad, long-range and significant outcomes desired from a program. It is expected that the Cree Language and Culture Program will help students to become functional and contributing members of their Native community and of the greater society.
By the end of grade nine, students will:

1. Acquire basic communication skills in the Cree language by

   1.1 developing listening and speaking skills while understanding and using appropriate intonation, gestures, and visual clues which help to convey the message;
   1.2 developing reading and writing skills to a degree set by the local community.

2. Develop cultural sensitivity and enhance personal development by

   2.1 becoming more aware of their cultural heritage through learning the Cree language;
   2.2 becoming aware of and appreciating, through instruction and direct experiences, the valuable contributions of Cree people and Elders to society;
   2.3 developing a positive attitude towards people who speak another language, through exposure to the Cree language and culture;
   2.4 broadening perspectives to include the national and international scene (becoming aware of Native peoples around the world);
   2.5 developing a greater awareness and appreciation of various cultural values and lifestyles.

3. Develop originality and creativity in the Cree language by

   3.1 applying their skills to new and relevant situations;
   3.2 expressing their own ideas and feelings;
   3.3 discovering new dimensions of their personalities.

4. Acquire additional concepts and generalizations about language and language learning by

   4.1 acquiring some knowledge of the structure and function of languages;
   4.2 recognizing the basic structural similarities and differences between the Cree language and English;
   4.3 developing an awareness of regional, social and functional variations of spoken language;
   4.4 developing a conscious knowledge of the skills and strategies used in learning a second language.

5. Develop a desire to extend or improve their proficiency in the Cree language through further language study, whether for personal interest, for post-secondary studies, or for vocational purposes.

SPECIFIC GOALS AND OBJECTIVES

The following goals of the Cree language program are not in the order of importance. It is expected that the program will enable students to:

DIVISION ONE	DIVISION TWO	DIVISION THREE
1. Acquire basic communication skills in the Cree language by:	1. Acquire basic communication skills in the Cree language by:	1. Acquire basic communication skills in the Cree language by:
1.1 developing listening and speaking skills while understanding and using appropriate intonation, gestures and visual clues which help to convey the message; 1.2 developing reading and writing skills to an extent determined by the local community.	1.1 developing listening and speaking skills while understanding and using appropriate intonation, gestures, and visual clues which help to convey the message; 1.2 developing reading and writing skills to an extent determined by the local community.	1.1 developing listening and speaking skills while understanding and using appropriate intonation, ges-tures, and visual clues which help to convey the message; 1.2 developing reading and writing skills to an extent determined by the local community.
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3. Develop originality and creativity in the Cree language by:	3. Develop originality and creativity in the Cree language by:	3. Develop originality and creativity in the Cree language by:
3.1 applying their skills to new and relevant situations; 3.2 expressing their own ideas and feelings; 3.3 discovering new dimensions of their personalities.	3.1 applying their skills to new and relevant situations; 3.2 expressing their own ideas and feelings; 3.3 discovering new dimensions of their personalities.	3.1 applying their skills to new and relevant situations; 3.2 expressing their own ideas and feelings; 3.3 discovering new dimensions of their personalities.
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Cultural Component

The cultural content presents Cree culture as it is found in four contexts:

- the traditional culture, before the arrival of the Europeans
- legends
- the student's daily routines including life at home, in the community and at school
- contemporary Native cultural events and lifestyles

1. Traditional Culture

Traditional Cree culture prior to European contact is taught to provide not only a better understanding and appreciation of a whole way of life but to enable students to better understand changes that have occurred as a result of European contact. It is expected that teachers will go to the Elders for information to fill in the details appropriate for their groups or region. Elders should also be called upon to interact directly with students. The young need to respect and recognize the important role the Elders play in his/her traditional education.

The depth to which spiritual aspects of traditional culture such as ceremonies and rituals are to be presented in the school is to be left to the discretion of the community, in particular, the Elders.

Traditional native cultures have "sacred" and "public" knowledge. Sacred knowledge among the Cree includes spiritual aspects and the private ownership of certain knowledge, such as songs or a bundle. To possess and to acquire sacred knowledge is a privilege and an honor. The right to certain sacred knowledge must be earned through proper channels. Knowledge may also be passed down from generation to generation to certain special individuals. Public knowledge is that information and knowledge to which the general public has access.

Whether "public" or "sacred", in some circircumstances only a certain person or group of persons possesses the right or authority to speak of or share their knowledge or area of expertise with others. It is left to the individual whether or not to share this knowledge. For example, the mechanics of constructing a tipi is public knowledge but the designs on a tipi may be owned by a certain individual. Therefore only that person has the "right" to use and to speak about it. Sacred knowledge and these "rights" must be respected by all Natives and non-Natives.

2. Legends

Legends are used in the classroom for the purpose of teaching traditional Cree values, attitudes and morals. They are also used to teach about the traditional Cree lifestyle.

3. Daily Routine

The daily routine of the student's home and school activities is outlined broadly to allow a maximum amount of freedom and flexibility for teachers, parents and students to decide what is important in their daily lives and what to include in the curriculum. The daily routines listed are suggestions only and are intended to assist rather than restrict the selection of content at the local level.

4. Contemporary Native Cultural Events and Lifestyles

Contemporary Native cultural events and lifestyles provide the student with an opportunity to experience a variety of cultural events and lifestyles. The teacher, school and community should expose the students to various activities by bringing the events into the school or by organizing field trips to the events. The teacher and community may add to the list of cultural events and lifestyles.

CULTURAL COMPONENT – SCOPE AND SEQUENCE

Division I – Focus on People and their Activities

Division II – Focus on Seasons and Activities

Division III – Focus on Concepts and Activities

1. Traditional Culture

Grandfather/grandmother (Elder)
- giving advice, giving instructions; story telling/teaching; name-giving; other spiritual activities

Father/Uncle (men)
- hunting and fishing; raiding and warfare with other tribes; tools and weapons; name giving; geography; earning right to become a warrior

Mother/Aunt (women)
- food preparation; meat, berries, herbs, roots and wild vegetables; hides: tanning, uses of hides; domestic objects; medicine; fires, shelter

Older Brothers/Sisters (young adults)
- helping; learning; behaviours and attitudes towards Elders; babysitting; rites of passage into adulthood; apprenticing with experienced warriors

Younger Brothers and Sisters/Cousins (children and babies)
- listening and learning, playing by imitating adult roles and from stories; toys; games and songs; helping parents and grandparents; care of infants

Together (all camp members)
- travelling: seasons, methods of travel
- camp: shelter, dug-out, setting up, taking down, parts of camp

Gatherings (many different camps)
- seasons for gathering; spiritual activities; distant relatives; contests; games for fun

Spring Summer Fall Winter

Primary Seasonal Activities
- hunting
- fishing
- survival skills
- food and medicine gathering
- food preparation
- sinews and hides
- making domestic objects
- making tools and weapons
- caring for domestic animals
- travelling
- shelters

Social and Spiritual Life
- gatherings
- ceremonies and rituals
- death/wakes
- singing and dancing
- games and play
- legends and storytelling

Travel - Territory - Land
- location of Plains/Woodland tribes within common territory
- location of enemy tribes

Conserving nature - beliefs; economy; survival, little waste

Ceremonies, rituals and feasts - seasons; meaning of rituals and feasts; symbolism of rituals

Cree philosophy and spirituality - cycle of life, negative and positive emotions; traditional morals; mind; body and spirit, symbols

Land and territory - nature of traditional land use; hunting, travel routes; territorial boundaries, intertribal trade

Life cycle - changes in lifetime; phases, rites of passage

Technology/material culture - hides; shelter, domestic objects; weapons; musical instruments; travel, medicine; food-preservation and preparation

Comparison of different Native cultures - beliefs, legends, territory; language; food; recreation; dance, song

Camp roles and interactions - interactions and relation-ships, roles, specialists; educating; decision-making

Seasonal calender - role of the seasons

Gatherings - who, when, where, why, what; relatives, ceremonies; drumming, singing, dancing; handgames; storytelling

Change - after arrival of Europeans; settlers; government treaties

2. Legends

Attitudes, morals , values, beliefs
Introduction to local legends

In-depth study of local legends

Regional variations in legends, study legends in more depth
Legends of other cultures
Comparision of legends of other cultures

3. Daily Routines

Home
- the house: eating, cleaning, sleeping, clothing, sick at home
- playing indoors: music, television, games, visiting, playing outdoors: skating, hunting gophers, games

about the house, interaction with siblings, gatherings, television, visiting, interaction with adults, prayers

School
- before school: riding the bus, preparing lunch
- about school: new school year, schoolwork, recess, lunch hour, school activities, field trips, sports days, outdoor education
- after school: chores, games

tournaments, intramurals, dances awards day, open house

4. Contemporary Native Cultural Events and Lifestyles

Ceremonies and rituals
Dancing and drumming
Native crafts
Survival skills

Dancing, singing and drumming

Wakes
Health care services (hospital, dentist

Occupations of Native people

Contemporary hunting, fishing, trapping
Summer activities (swimming, campouts)
Feasts
Intertribal gatherings (cultural events, sports event)

The language content is defined in terms of functions and notions. Functions are abilities such as being able to ask questions, report happenings and make corrections. Notions are semantic concepts such as time, location, direction, color, frequency, and so on. The community and the instructor are to select appropriate concepts in terms of the dialect being studied. There is no required order in which the language items are to be taught. Language notions and functions should be repeated over and over within different themes throughout the year and at each successive level.

All language items are to be taught in the context of a cultural theme. For example, in teaching the topic of "Deer Hunting in the Fall" to Grade 6 pupils, a teacher might present the following language items:

Functions:

- Identifying (kinds of deer, location of deer, number of deer)
- Describing (deer hunt, deer movement)
- Asking (location of deer, number of deer)
- Asking whether possible that (deer can be found in a certain area, one can go along on a hunt, arrow heads are large enough)
- stating excitement (at having fallen a deer, being allowed to go along)
- stating disappointment (at missing the deer, seeing the deer run off)
- suggesting course of action
- warning

Notions:

- There are (aren't) deer found here.
- here close by, there far away, there where we cannot see
- to the north, west, east, south
- among the, in the center of the, opposite the
- grazing, loping, listening with caution
- female, male, young, old, yearling
- they tend to ... they usually ... they habitually ....
- number, singular, dual, plural deer
- many, few
- bigger than, smaller than
- as big as, small like

FUNCTIONS

A. Giving and Getting Facts

1. Identifying
2. Reporting, describing, narrating
3. Correcting
4. Asking

B. Stating and Finding Out Attitudes

1. Agreeing and disagreeing
2. Denying
3. Accepting, declining, offering and inviting
4. Offering to do something
5. Stating/asking whether one knows or doesn't know
6. Stating/asking whether one remembers or has forgotten
7. Stating/asking about capability or incapability
8. Stating/asking about obligation
9. Giving/getting/witholding permission
10. Stating/asking about liking and disliking, pleasure and displeasure
11. Stating surprise
12. Stating/asking about satisfaction or dissatisfaction
13. Stating disappointment
14. Stating/asking about preference
15. Stating gratitude
16. Stating/asking about want and desire
17. Apologizing and forgiving
18. Stating/asking about approval and disapproval
19. Stating indifference

C. Getting Things Done

1. Suggesting action
2. Requesting/inviting others to do things
3. Advising others to do things
4. Warning others to take care
5. Instructing or directing others to do things
6. Offering or requesting assistance

D. Socializing

1. Greeting
2. Meeting, introducing and identifying
3. Leaving people

NOTIONS

A. Existential

1. Presence
2. Absence
3. Availability, unavailability
4. Possibility, impossibility
5. Occurrence, non-occurrence (to happen)
6. Demonstration (to show)

B. Spatial

1. Location and relative position
2. Distance
3. Motion
4. Direction
5. Origin
6. Arrangement
7. Dimension
   - Size and space
   - Pressure and weight
   - Volume
   - Temperature

C. Temporal

1. Point of time, period
2. Earliness
3. Lateness
4. Length of time
5. Speed
6. Frequency
7. Continuity
8. Intermittance, temporariness and permanence
9. Repetitiousness and uniqueness
10. Commencement
11. Cessation
12. Stability
13. Change, transition
14. Priority
15. Simultaneousness
16. Present, past, future reference
17. Delay

D. Quantitative

1. Number
2. Quantity
3. Degree

E. Qualitative

1. Physical
   - Shape
   - Moisture, humidity
   - Visibility, sight
   - Audibility and hearing
   - Taste and smell
   - Texture
   - Colour
   - Age
   - Physical condition
   - Accessibility
   - Cleanliness and presentability
   - Material and genuineness
   - Fullness
2. Evaluative
   - Value, price

Rightness, wrongness, acceptability, inacceptability
Desirability, undesirability
Correctness, incorrectness
Successfulness, unsuccessfulness
Utility, inutility
Capacity, incapacity
Facility, difficulty
Importance, unimportance
Normality, abnormality

F. Mental

1. Reflection
2. Expression

G. Relational

1. Action and event relations

Agency (who)
Objective (what)
Dative (whom)

Benefactive (receiver)
Manner, means (how)
Causative

2. Contrastive Relations

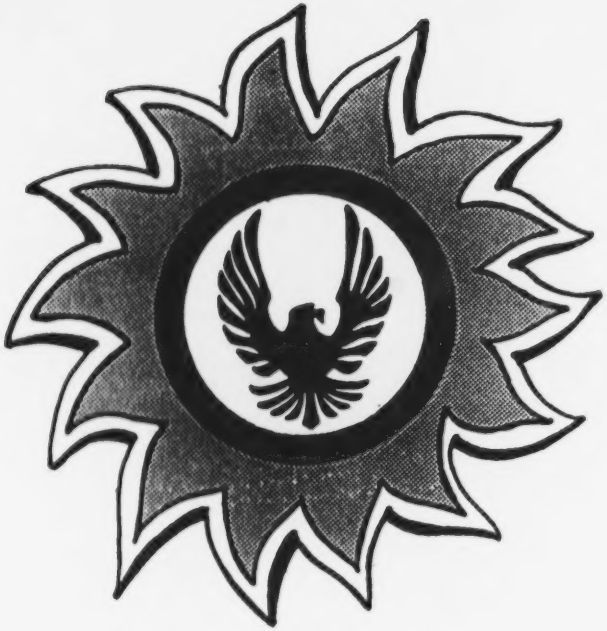
Equality, inequality, correspondence and contrast

3. Possessive Relations

Ownership, possession

4. Logical Relation

Conjunction and disjunction
Inclusion and exclusion
Cause and reason
Effect
Purpose
Condition
Focussing



SECTION
TWO

SPECIFICATION OF CONTENT

Cultural Component

1. Traditional Culture

The focus of the cultural component for ECS through grade 3 is the tradition of the family - the activities of family members and family relationships. Long ago, the family unit extended beyond the mother, father and their children to include grandparents, aunts, uncles and cousins. The Native people who lived together in the smaller camps were often all related; thus, a camp living and working together would be a family or clan.

In kindergarten, begin with broad categories such as the names of family members, and major activities, and add more detail with each successive year.

Camp Member	Camp Roles
	The following are examples only and should be replaced by other items as appropriate to particular Native communities.
Grandfather/Grandmother (Elders)	- giving advice in general, giving instructions in particular - story telling/teaching about Mother Nature, guardian spirits, animal characteristics and lessons for daily living - name giving - other common spiritual activities such as prayers and burning sweet grass

Father/Uncle (men)	- hunting and fishing: various animal names and habits, hunting and fishing techniques - raiding and warfare with other tribes - tools and weapons - name giving - geography and place names - earning right to become a warrior
Mother/Aunt (women)	- food: kinds of meat; kinds of roots, berries, seeds, plants; preparation of food and tools for preparation; salt, sugar and other flavorings; ways of cooking - hides: tanning; uses of the hides: sinew, babiche, sewing - domestic objects: bags, baskets, pots, and mats; pounding tools, cutting tools; drying racks; pitch forks and rakes; soap - medicine: ingredients and remedies - fires: tools for starting, firewood - shelter; tending the tipi fire and floor
Older Brothers and Sisters/Cousins (young adults)	- helping and learning from Elders, aunts and uncles: learning survival skills, hunting, sewing, building shelters and preparing food - behavior and attitudes toward Elders and adults - babysitting - rites of passage into adulthood - apprenticing with experienced warrior
Younger Brothers and Sisters/Cousins (children and babies)	- listening and learning (including basic survival skills) - playing by imitating adult roles and from stories - toys: rattles, play bows and arrows, play cradle boards - games and songs of children - helping parents and grandparents (firewood fetching, cleaning) - how infants and babies were cared for
Together (all camp members)	- travelling: seasons and methods of travel : canoes, toboggans, snowshoes, horses, dogs - camp: shelter, dugout, setting up, taking down, parts of camp, overnight camp, who does what

Gatherings (many different camps)	- seasons for gatherings - spiritual activities: ceremonies, dances and songs - distant relatives - contests: contests of skill and strength, moose calling and story telling - games for fun: ball games, handgames

2. Legends

Division 1 students can learn as many legends per year as time permits. There is no need to be concerned about repeating the same legends in later grades because they are meant to be repeated often. Also, the complexity and level of interpretation of the legends can be increased as the students get older.

Language teachers, in consultation with Elders and community resource people should decide which legends are most suitable for this age group.

3. Daily Routine

Daily routines of young children will revolve around their parents, sisters, brothers and their homes. Through careful observation teachers can decide what activities and interests are most common for their students.

Topics should be appropriate to the season. For example, when school starts, the theme could be "My School and My Teacher." As winter sets in a possible theme could be "Skating and Hockey."

The following are examples only and can be replaced by topics that teachers and developers think are appropriate for the particular locality.

Home:
- my house
- eating
- housecleaning
- sleeping
- clothing
- sick at home
- playing indoors: listening to music, watching TV, games, visiting, pretending (house, He-Man)
- playing outdoors: skating, hunting gophers, games
- storytelling

School:
- about my school
- after school
- before school
- recess
- lunch hour
- school work
- riding the bus
- starting a new school year: which school, which teacher, which classmates, which grade
- field trips
- sports days
- outdoor education

4. Contemporary Native Cultural Events and Lifestyles

Schools should try to give students the opportunities to be involved in cultural and social events with their families, either bringing activities into the school or by taking the students on field trips. Teachers can talk about some of the activities and teach the appropriate new words.

For each year in Division 1, the students should (as a minimum):

- become familiar with a ceremony or ritual (such as sweet grass burning)
- learn the steps for a Native dance and drumming
- be involved in making some Native craft
- learn some basic survival skills (finding direction, finding dry wood, finding water and fixing wounds)

While in Division 1, the students should have participated at least once in each of the following activities:

- contemporary hunting, fishing and trapping with family members in own community or in distant but familiar communities or reserves
- summer activities (swimming, campouts, cookouts, visiting relatives on the reserve or at a different community)
- a feast
- some intertribal gatherings (pow wows, cultural/ religious camps, rodeos, winter carnivals, sporting events) preparation, travel, meeting people, activities, arriving and leaving

Linguistic Component

Functions

The sentence structure introduced below are suggested examples of functions only. The instructor is expected to introduce additional sentence structures as appropriate. The examples in the left-hand column refer to language used by Woodlands and Plains Cree. If a variation occurs, the Plains Cree dialect is included in the right-hand column. The full form of terms and phrases are provided. Fluent speakers of a community may use a more informal, shortened speech language pattern.

	Dialect Variant (Plains Cree)
A. Giving and Getting Facts	
1. Identifying	
niya iskwîsis I am a girl.	**niya iskwesis**
awa nâpîsis This is a boy.	**awa nâpesis**
ôma nipiwin This is a bed.	**ôma nipewin**
ôhi mînisa These are berries.	

	Dialect Variant (Plains Cree)
Reporting, Describing and Narrating	
nikawacihciwacin My hands are cold.	**nikawahcihcewacin**
pîpîsîs notikatiw The baby is hungry.	**pepisis nohtekatew**
nimasinahikana ôhi These are my books.	
moya kwayask kînipâw He/she can't sleep properly.	**namoya kwayask kînipâw**
Correcting	
ikimâ (îwako) atim (îwako) No, it is not a dog.	**ekamâ (êwako) atim (êwako)** **ehâ nitaweyihten**
îhî nitawiyihtîn Yes, I want it.	
moya niya ikimotiyân I did not steal it.	**namoya niya ekimohtiyân**
Asking	
tânspî kîkimowan When did it rain?	**tânspî kîkimowan**
awîna îwako nâpiw Who is that man?	**awîna ewako nâpew**
tântiy niskotâkay Where is my coat?	**tânte niskotâkay**
tânsi kîtôtônaw What should we do?	**tânsi ketotenaw**

	Dialect Variant (Plains Cree)
tanîhki ikosi kîtôtaman Why did you do that?	**tânehkosi ketôtaman**

Stating and Finding Out Attitudes

Agreeing and Disagreeing

îhî nîtipiyimon Yes, I agree.	**ehâ nitepeyimon**
tâpwi pikwâni of course, certainly	**tâpwe pikwâni**
kihcinâ for sure, definitely	**kehcinâ**
moya nitîpiyimon I don't agree.	**namoya nitepeyimon**
moya wîhkâc nipapâmohtân I never walk anywhere (go anywhere).	**namoya wihkâc nipapâmohtân**
moya kwayask îwako No, that's wrong.	**namoya kwayask ewako (eyako)**

Denying

moya niya/îkamâ niya Not me/It wasn't me.	**namoya niya/ekamâ niya**
moya nitânwihtîn I am not complaining.	**namoya nitânwehten**
moya wîhkâc nipapâmohtân I never walk anywhere.	**namoya wihkâc nipapâmohtân**
moya nohtî - itohtân I don't want to go.	**namoya ninohte - itohtân**

Dialect Variant (Plains Cree)

Accepting, Declining, Offering and Inviting

ay-ay
thank you
îhî mahtîsa
yes, please

ay-ay

ehâ mahtesa

mistahi nika miywiyihtîn ka pîtohtiyân
I will be very happy to come.
tâpwî pikwâni ka miywâsin
Sure, that will be nice.

mistahi nika miyweyihten ka peyitohteyân

tâpwe pikwâni ka miywâsin

ikosi ay-ay
no, thank you
moya pakahkam nikakî pîtohtân
I'm afraid I can't come.

ekosi ay-ay

namoya pakahkam nikakî peyitohtân

nimihtâtin
I am sorry.
moya nikakî kaskihtân
I can't.

nimihtâten

namoya nikakî kaskihtân

Offering To Do Something

tânsi kakî-isi wîcihitin
How can I help you?
mahtîsa kawîcihitin
Let me help you.

tân'si kakî-isi wîcihitin

mahtesa kawîcihitin

kapihtosamâtin askipwâwa
I'll peel the potatoes for you.
kanahastamâtin akohpa
I'll put the blankets away for you.

Dialect Variant (Plains Cree)

Stating/Asking Whether One Knows or Doesn't Know

nikiskiyihtin kisi akihcikiyân isko mitâtaht
I know how to count to ten.

nikiskihtin kisi osihtâyân piponasâkay
I know how to make a parka.

nikiskeyihten kesi osihtâyân piponasâkay

moya nikiskihtin kisi kaskikwâsoyân
I don't know how to sew.

namoya nikiskeyihten kesi kaskikwâsoyân

Stating/Asking Whether One Remembers or Has Forgotten

nikiskisin
I remember.

moya nikiskisin
I don't remember.

namoya nikiskisin

niwanikiskisin ni masinahikan
I forgot my book.

kîkâc niwanikiskisin nihiyawiwin
I almost forgot the Cree language.

kekâc niwanikiskisin nehiyawewin

kiskisin cî
Do you remember?

kiskisiw
Did he/she remember?

wanikiskisiw cî
Did he/she forget?

Dialect Variant (Plains Cree)

Stating/Asking About Capability or Incapability

îhî nikaskihtân
Yes, I can.
kîhcinâ
It is possible.

ehâ nikaskihtân
kehcinâ

tâpwî cî
Is it possible?
kakî kimowan wâpahki
It may rain tomorrow.

tâpwe cî

nikaskihtân kanihiyawiyân
I know how to speak Cree.
moya nikaskihtân kisi nihiyawasinahikiyân
I do not know how to write Cree.

nikaskihtân kanehiyaweyân
namoya nikaskihtân kesi nehiyawasinahikeyân

Stating/Asking About Obligation

poko kakiwiyân
I have to go home.
poko kîtohtiyân
I have to go.

piko kakiweyân
piko ketohteyân

poko cî ka nipâyân
Do I have to sleep?
poko cî kawîciwiyan
Do you have to come with me?

piko cî kanipâyân
piko cî kawicewiyan

Giving/Getting/Withholding Permission

kakîtohtân
You can go.
nikakîtohtân cî
Can I go?

Dialect Variant (Plains Cree)

Stating/Asking Whether One Knows or Doesn't Know

nikiskiyihtin kisi akihcikiyân isko mitâtaht — **nikiskeyihten kesâkihcikeyân isko mitâtaht**
I know how to count to ten.

nikiskihtin kisi osihtâyân piponasâkay — **nikiskeyihten kesi osihtâyân piponasâkay**
I know how to make a parka.

moya nikiskihtin kisi kaskikwâsoyân — **namoya nikiskeyihten kesi kaskikwâsoyân**
I don't know how to sew.

Stating/Asking Whether One Remembers or Has Forgotten

nikiskisin
I remember.

moya nikiskisin — **namoya nikiskisin**
I don't remember.

niwanikiskisin ni masinahikan
I forgot my book.

kîkâc niwanikiskisin nihiyawiwin — **kekâc niwanikiskisin nehiyawewin**
I almost forgot the Cree language.

kiskisin cî
Do you remember?

kiskisiw
Did he/she remember?

wanikiskisiw cî
Did he/she forget?

	Dialect Variant (Plains Cree)
Stating/Asking About Capability or Incapability	
îhî nikaskihtân Yes, I can.	**ehâ nikaskihtân**
kîhcinâ It is possible.	**kehcinâ**
tâpwî cî Is it possible?	**tâpwe cî**
kakî kimowan wâpahki It may rain tomorrow.	
nikaskihtân kanihiyawiyân I know how to speak Cree.	**nikaskihtân kanehiyaweyân**
moya nikaskihtân kisi nihiyawasinahikiyân I do not know how to write Cree.	**namoya nikaskihtân kesi nehiyawasinahikeyân**
Stating/Asking About Obligation	
poko kakiwiyân I have to go home.	**piko kakiweyân**
poko kîtohtiyân I have to go.	**piko ketohteyân**
poko cî ka nipâyân Do I have to sleep?	**piko cî kanipâyân**
poko cî kawîciwiyan Do you have to come with me?	**piko cî kawicewiyan**
Giving/Getting/Withholding Permission	
kakîtohtân You can go.	
nikakîtohtân cî Can I go?	

	Dialect Variant (Plains Cree)
kakî miyin cî-âtiht Can I have some?	
moya nipakitinikawin I am not allowed to go.	**namoya nipakitinikawin**
Stating/Asking About Liking and Disliking, Pleasure and Displeasure	
nimîwîhtîn I like it.	**nimiyweyihten**
miywâsin It is nice.	
nimîwîhtîn ipapâmicimiyan I like boating.	**nimiyweyihten epapâmicimeyân**
moya nimîwîhtîn I don't like it.	**namoya nimiyweyihten**
kinohtî piwîci mîcisômin cî Do you want to come and eat with me?	**kinohte pe-wici micisomin cî**
Stating Surprise	
nikoskwîtîn I'm surprised!	**nikoskweyihten**
mâ Oh, my goodness!	**wahwâ**
koskwihtâkwâc It's surprising!	**koskweyihtâkwâc**
mâmaskâc It's a miracle! It's wonderful, strange.	

Dialect Variant (Plains Cree)

Stating/Asking About Satisfaction or Dissatisfaction

miywâsin
This is good.
moya nân'taw
It's ok.

namoya nân'taw

nimîwîhtîn
I like it.

nimiyweyihten

moya nimîwîhtîn
I don't like it.

namoya nimiyweyihten

moya tâpwî kwayask
It's not quite right.

namoya tâpwe kwayask

moya ikosi kitwiyân
That's not what I meant.

namoyekosi ketweyân

Stating Disappointment

wiyakâc
That's too bad.
nipomân
I am disappointed.

wâcistakâc nimisi pômân
Oh darn! I am so disappointed.

Stating/Asking About Preference

anima ninitawihtîn
I want that one.

anima ninitaweyihten

nawac anima ninitawihtîn
I would rather have that one.

nawac anima ninitaweyihten

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Dialect Variant (Plains Cree)

tânima nikâtâwân
Which one should I buy?

Stating Gratitude

ay-ay kitatamihin
Thank you, I am grateful.
mistahi ninanâskomon
I am very grateful.

Stating/Asking About Want and Desire

ninitawihtîn
I want it.
moya ninitawihtîn
I don't want it.

ninitaweyihten

namoya ninitaweyihten

nitakâwâtîn
I desire it.
ninohtî mîcin kahkiwak
I want to eat some dry meat.

nitakâwâten

ninohte mîcin kahkewak

Apologizing and Forgiving

nimihtâtin
I am sorry.
nimihtâtîstamawâw
I feel sorry for him/her.
wiyakâc
That's too bad.

nimihtâten

nimihtâtestamawâw

Stating/Asking About Approval and Disapproval

nimiywihtamawâw
I am happy for him/her.

nimiyweyihtamawâw

	Dialect Variant (Plains Cree)
moya nimîwîhtamawâw I am not pleased with him/her.	**namoya nimiyweyihtamawâw**
kwayask cî oma Is this ok?	
ikwayikohk kwayask nitihtîn I think it's ok.	**ekwayikohk kwayask niteyihten**
moya kwayask It is not right.	**namoya kwayask**
ninahîtîn I am satisfied.	**ninaheyihten**
moya ninahîtîn I am not satisfied.	**namoya ninaheyihten**

19. Stating Indifference

moya nân'taw nitihtin I don't mind, care.	**namoya nân'taw niteyihten**
kiyâm It's ok./It doesn't matter.	

C. Getting Things Done

1. Suggesting Action

mîtawîtân Let's play.	**metawetân**
ka sipwihtânaw cî Shall we leave?	**kasipwehtânaw cî**
mahtîsa nitaw wapahtitân cikâstipayicikiwin Let's go see the movie.	**mahtesa nitaw wapahtetân cikâstepayihcikewin**

Dialect Variant (Plains Cree)

ka mîcisonaw nîkân ôta
We could eat here first.

Requesting/Inviting Others To Do Things

kakî pîtohtân cî nîkinâhk — **kahki peyitohtân cî nîkinâhk**
Could you come to our place?
kinohtî mîcison cî-ôta — **kinohte mîcison cî-ôta**
Would you like to eat here?

mahtisa âcimostawinân — **mahtesa âcimostawinân**
Please tell us a story.
pi-mîcisohkik nîkinâhk — **pe-mîcisohkek nîkinâhk**
All of you, come and eat at our place.

Advising Others To Do Things

kakî sipwihtâyan mihcît ikisowâki ayiwinisa — **kaki sipwehtatâyan mihcet kisowayiwinisa**
You should take lots of warm clothes.
kakî mîcisoyan nîkân
You should eat first.

kakî postasâkiyin — **kaki postasâkeyan**
You should put your coat on.

Warning Others To Take Care

nâkatihtamok — **nâkateyihtamok**
Be careful! Look out!
kâya cîki mîtawîk mîskanâhk — **kâya cîki metawek meskanâhk**
Don't play near the road.

nâkatihta isi tahkoskiyin — **nakateyihta esi tahkoskeyan**
Watch your step.

Dialect Variant (Plains Cree)

5. Instructing or Directing Others To Do Things

kisîpîkinikî
Wash the clothes.
nahastâ mîtawâkana
Put away the toys.

kisipekinike

nahastâ metawâkana

mîci kimîcimâpôm
Eat your soup.
pimi sisonîkwâta
Sew along the edge.

mîci kimîcimâpom

pimi sisonekwâta

6. Offering or Requesting Assistance

mahtîsa kawîcihitin
Let me help you.
kakî wîcihin cî
Can you help me?

mahtesa kawîcihitin/kawîsohkamâtin

pî-wîcihin
Come and help me!

pe-wîcihin/pe-wîsohkamawin

D. Socializing

1. Greeting

tân'si
Hello, how are you?
tân'si nohko/nohkom
hello, grandmother

tân'sâtawiya
How are you doing?
tânsi kayâs
Hello, long time.

Dialect Variant (Plains Cree)

2. Meeting, Introducing and Identifying

Leo nitisîhkâson
My name is Leo.
awîna kipâpâ
Who is your father?

kiwâhkômâw cî Harry Warrior
Are you related to Harry Warrior?
Jake Many Feathers isihkâsow nipâpâ
My father's name is Jake Many Feathers.

kinistawîmâw cî Grace
Do you know Grace?
îhî nimis ana
Yes, she is my older sister.

niwîciwâkan awa
This is my friend.

Leo nitisiyihkâson

awîna kohtâwiy

Jake Many Feathers isiyihkâsow nohtâwiy

kinistaweyimâw cî Grace.

ehâ nimis ana

niwicewâkan awa

3. Leaving People

ikosi mâka
goodbye (well. . . so long then)
nimîwîhtîn inakiskâtân
It was nice to meet you.

kihtwâm kawâpamitin
I'll see you again.
misawâc kihtwâm kawâpamitin
Anyway, I'll see you again.

mîna wîpac kawâpamitin
I'll see you again soon.

ekosi mâka

nimiyweyihten enakiskâtân

Notions

The sentence structures introduced below are suggested examples of notions only. The instructor should introduce additional sentence structures as appropriate. The examples in the left-hand column refer to language used by Woodlands and Plains Cree. If a variation occurs, the Plains Cree dialect is included in the right-hand column. The linguistic element in parenthesis indicates that it can be placed in more than one position. The full form of terms or phrases are provided. Fluent speakers of a community may use a more informal, fluent speech language pattern.

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
A. Existential			
1. <u>Presence</u>			
(ôma) tîhtapowin (ôma) this chair/This is a chair.	**(awa) napîw (awa)** this man/This is a man.	**(ôma) tehtapiwin (ôma)**	**(awa) nâpew (awa)**
(ôhi) tîhtapowina (ôhi) these chairs/These are chairs.	**(ôki) napîwak (ôki)** these men	**(ôhi) tehtapiwina (ôhi)**	**(ôki) nâpewak (ôki)**
(ôma) wâpimon (ôma) this mirror/This is a mirror.	**(awa) minôs (awa)** this cat/This is a cat.	**(ôma) wapamon (ôma)**	**(awa) minôs (awa)**
(ôhi) wâpimona (ôhi) these mirrors/These are mirrors.	**(ôki) minôsak (ôki)** these cats/These are cats.	**(ôhi) wapamona (ôhi)**	**(ôki) minôsak (ôki)**
(ôma) masinahikan (ôma) this book/This is a book.	**(awa) atim (awa)** this dog/This is a dog.		

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
(ôhi) masinahikana (ôhi) these books/These are books.	**(ôki) atimwak (ôki)** these dogs/These are dogs.		
(ôma) minihkwâcikan (ôma) this cup/This is a cup. **(ôhi) minihkwâcikana (ôhi)** these cups/These are cups.	**(awa) mostos (awa)** this cow/This is a cow. **(ôki) mostosak (ôki)** these cows/These are cows.		(ôki) mostoswak (ôki)
(nîma) tîhtapowin (nîma) that chair **(nîhi) tîhtapowina (nîhi)** those chairs	**(nâha) nâpiw (nâha)** that man **(nîki) nâpiwak (nîki)** those men	(nema) tehtapiwin (nema) (nehi) tehtapiwina (nehi)	(nâha) nâpew (nâha) (neki) nâpewak (neki)
(nîma) wâpimon (nîma) that mirror **(nîhi) wâpimona (nîhi)** those mirrors	**(nâha) minôs (nâha)** that cat **(nîki) minôsak (nîki)** those cats	(nema) wâpamon (nema) (nehi) wapâmona (nehi)	(neki) minôsak (neki)
(nîma) masinahikan (nîma) that book **(nîhi) masinahikana (nîhi)** those books	**(nâha) atim (nâha)** that dog **(nîki) atimwak (nîki)** those dogs	(nema) masinahikan (nema) (nehi) masinahikana (nehi)	(neki) atimwak (neki)
(nîma) minihkwâcikan (nîma) that cup **(nîhi) minihkwâcikana (nîhi)** those cups	**(nâha) mostos (nâha)** that cow **(nîki) mostosak (nîki)** those cows	(nema) minihkwâcikan (nema) (nehi) minihkwâcikana (nehi)	(neki) mostoswak (neki)

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
2. Absence			
mahkway (cî) minihkwâcikan (cî) Is there no cup?	**mahkway (cî) atim (cî)** Is there no dog?	**namoya kîkway (cî) minihkwacikan**	**namoya kîkway (cî) atim**
(mahkway) minihkwâcikana (mahkway) There are no cups.	**(mahkway) atimwak (mahkway)** There are no dogs.	**namoya kîkway (cî) minihkwâcikana**	**namoya kîkway (cî) atimwak**
kîkway (cî) masinahikanâcikos (cî) Is there a pencil?	**kîkway (cî) kinosiw (cî)** Is there fish?		**kîkway cî kinosew**
(kîkway) masinahikanâcikos (kîkway) Is there a pencil?	**(kîkway) kinosiw (kîkway)** Is there fish?		**(kîkway) kinosew (kîkway)**
kîkway (cî) masinahikanâcikosa (cî) Are there any pencils?	**kîkway (cî) kinosiwak (cî)** Are there any fish?	**kîkway (cî) masinahi-kanâhcikosak**	**kîkway (cî) kinosewak (cî)**
(kîkway) masinahikanâcikosa (kîkway) Are there any pencils?	**(kîkway) kinosiwak (kîkway)** Are there any fish?	**(kîkway) masinahikanâhcikosak**	**(kîkway) kinosewak (kîkway)**
3. Availability, Unavailability			
ihtakon minihkwâcikan There is a cup.	**ihtako ayisiniw** There is a person.		**ihtakow ayisiyiniw**
ihtakona minihkwâcikana There are some cups.	**ihtakowak ayisiyiniwak** There are some people.	**ihtakonwa minihkwâcikanisa**	**ihtakowak ayisiyiniwak**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
nîhpîmastâ masinahikan Put the book nearby.	**nîhpimâyâw nâpîsis** The little boy stayed nearby.		**nehpemâyâw nâpesis**
nîhpîmastâ masinahikana Put the books nearby.	**nîhpîmâyâwak nâpîsisak** The little boys stayed nearby.		**nehpemâyâwak nâpesisak**
4. <u>Possibility, Impossibility</u>			
	kakî mîcison You can eat. **kakî mîcisonaw** We can all eat.		**kakî mîcison** **kakî mîcisonaw**
	moya kakî wîcîtin I cannot go with you. **moya kakî wîcîtinâwâw** I cannot go with all of you.		**namoya kakî wîcêtin** **namoya kakî wîcêtinâwâw**
5. <u>Occurrence, Non-occurrence (To Happen)</u>			
	kîkwây îtotahk What is he/she doing? **tânis(i) îtotahk** How is he/she doing it?		

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
6. Demonstration (To Show)			
kisinahamowin Show me.		**kiskinohamawin**	
kisinahawâpamin Watch how I do it.		**kiskinawâpamin**	
B. Spatial			
1. Location and Relative Position			
tântiy astîk Where abouts is it?	**tântiy apit** Where is he/she sitting?	**tân'te - ehastek**	**tân'te - ehapit**
tân(i)si îtastîk How is it placed	**tân(i)s(i) itapit** How is he/she sitting?	**tânsehtastek**	**tânseyitapit**
ôta here	**naspâc/înaspâtohtît**		**naspâc/enaspâtohtet**
nîtî over there	opposite/going the opposite		
	pasciwipiniw He/she tossed it over.		**pasciwepinew**
tân'tîy where		**tân'te**	
tânima which one			
tânihi which ones			
pîhcâyik inside		**pihcâyihk**	

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
wayawîtimihk outside **wayawîtimâyihk** toward outside			
nântaw some place **pokwîtîy** anywhere		**pikweyite**	
moyanântaw no place **misowîtiy** all over		**namoya nân'taw** **misoweyite**	
kiwîtinohk north **sâkâstînohk** east		**kiwetinohk** **sâkâstenohk**	
âpihtâkîsikanohk south **pahkisimotâhk** west		**âpihtâkîsikanohk**	
cîki close, nearby **wahyawîs** quite a ways		**wahyawîs**	
mâmaw - imâwastîkwaw They are together in one place.		**mâmawo - emâmawosteki**	

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
sowîstîkwaw They are all over the place.		**emisiwesteki**	
tasowîk - tasowîkastâ Spread them all over.		**taswekastâ**	
tahkohc on top			
sîpâ under			
apihtawayik half way		**apihtawâyihk**	
otâhk behind, past		**otâhk/nâway**	
nîkân first, in front			
wâsakâstâ Place them in a circular fashion.		**wâsakâstâ**	
wîciwin Come with me.		**wicewin**	
wîtapimin Sit with me.		**wîtapimin**	
pâmayis before		**pâmayes**	
nîhcâyik below, down		**nihcâyihk**	

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
capasis below, under			
ako - akopita against **âsi - âswastâ** place against			
itihcipayik It went on top.		**etehcipayik**	
mîkwânohk right in there, in the midst of		**mekwânohk**	
wanaskohc at the end **iskwâyâc - iskwiyânihk** the last time, the very end		**wanaskohc**	
tawâyik - tastawâyik in the middle **sisonîy** near the edge		**tâwâyihk - tastawâyihk** **sisone**	
2. Distance			
wâhyaw cî ôma Is this far? **wâhyaw cî ôhi** Are these far?	**wâhyaw cî ayâw** Is he far? **wâhyaw cî ayâwak** Are they far?		
picaw It is a great distance.		**pihcâw**	

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
3. Motion			
inakipayik cî ôma Did this stop? **inakipayikwâw cî ôhi** Did these stop?	**inakit cî awa** Did he stop? **inakîtwâw cî ôki** Did they stop?	**enakipayik cî ôma** **enakipayiki cî ôhi**	**enakît cî awa** **enakîcik cî ôki**
4. Direction			
namahtinihk to the left **kihciniskîhk** to the right	**itisa - itisahamawiw** send him/her, send it to him/her	**kihciniskehk**	**itisa - itisahamawew**
mîyâska pass it **aso - asowaha** cross over, cross it	**itohta** take him **yahkotiy** move over, step up a little		**yahkohte**
ispimihk up, above **sâpo - sapohtîy** through, pass through		**sâpo - sâpohte**	
ohpimiy somewhere else **asko - askowin** follow, follow me		**ohpime**	
pîtâ bring it		**petâ**	

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
kwîsk - kwîskastâ turn, turn it around		**kweski - kweskastâ**	
takona include it, add it **otina** take it		**takona**	
astâ put it, place it **sîkina** pour it		**sîkina**	
yahkohtiy move ahead **ikotî** over there		**ekote**	
tântiy tîhkîsi oma Approximately where is this?		**tân'te itehkeyisôma**	
ôta cî Right here?			

5. Origin

ohci from	**îyohcipayit** he/she drove from, he/she rode from	**ehohcipayit**
	îyohcipîyât he/she flew from	**ehohcipihât**

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
	îyohtohtît he/she came from		**ehohtohtet**
	îyohcît he/she is from		**ehohcît**
	îyohtakocihk he/she flew from, he/she drove from		**ehohtakocihk**
tântîy ohci-ôma Where is this from?	**tântîy ohci kiya** Where are you from?	**tân'te - ohcôma**	**tânte-ohci kîya**

6. Arrangement

nîkân
front, first
kîhtwâm
again, repeat

iskwâyâc
last, last time
kikwây nîkân
What comes first?

awîna nîkân
Who is first?

7. Dimension

Size and Space

îspîhcâw
its size
misâw (misi misa mista maki misti)
big, large

ispîhcâw

misâw (misi misa mista mahki misti)

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
kwayak îspîcâw huge, very large **apisâsin** It is small.		**kakwayakîspihcâw**	
mistayikan/misayikan It is wide. **sâkawasin/ciyawâsin** It is narrow.		**mistayekan/misayekan**	
ispâw It is high. **capahcâsin** It is low.		**ispâw** **capahcâsin**	
kinwâw It is long. **cimâsin** It is short.			
kîspakâw It is thick. **sîkwâpîkan** It is thin.			
pôskwâw It has holes.			
misâw (cî) (ôma) Is this big?	**misikitîw (cî) (awa)** Is he/she big? **awîna misikitîw** Who is big?		

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
Pressure and Weight			
kosokwan It is heavy.		**kosikwan**	
yahkasin It is light.			
Volume			
wîyâkanis cup	**askihk** pail	**wiyâkanis**	
Temperature			
kisîtîw It is hot.	**kisisiw** He/she is hot.	**kisitew**	
tahkâw It is cold.			
kîsowâw It is warm.			
cahkâsin It is cool.			
nahîkohk just right		**nahîyikohk**	

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
C. Temporal			
1. <u>Point of Time, Period</u>			
tipahikan o'clock, measurement **âpihtaw** half	**(pîyak) pîsim** (one) month (one moon)		**(peyak) pîsim**
cipahikanis (pâmayisk, miyaskam) minute (before, past) **kikisipâ** in the morning	**awa pîsim kâkî mîstakimiht** last month **pisimwak** months	**cipahikanis (pâmayes, miyâskam)** **kikisepâ**	**awa nâway pîsim kâki mestakimiht**
ipônâpihtâkîsikâk in the afternoon **iyotâkosik** dusk, early evening		**eponâpihtâkîsikâk** **ehotâkosik**	
otâkosîhk yesterday **anohc kâkîsikâk** today, this day			
wâpahki tomorrow **awastâkosîhk** the day before yesterday			

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
awasiwâpahki day after tomorrow			
(pîyak) ayamihiwikîsikâw (one) week		**(peyak)** **ayamihewikîsikâw**	
(pîyak) askîy (one) year		**(peyak) askiy**	
tipiskohk last night			
iskwâyâc kayamihiwikîsikâk last week		**nâway** **kayamihewikîsikâk**	
kâ ponâyimihiwikîsikâk / **pîyak** **kîsikâw** Monday		**ponâyamihewikîsikâw /** **peyak kîsikâw**	
kîsikâwa days		**kîsikâwa**	
îkospîy that's the time, that time		**ekospiy**	
mîkwâc right now, currently		mekwâc	
tânispiy when			
mîkwâ while		mekwâ	
ati towards, beginning, start			

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
pâmayîsk before **miyâskam** he passes it, past		**pâmayes**	
2. Earliness			
wîpac soon **osâm wîpac** too soon			
nohtaw before due time		**nohtaw**	
3. Lateness			
namamayaw late		**namamayaw**	
otakipayin It is late.	**otâkipayow** He/she is late.	**otahkepayin**	**otâhkepayiw**
4. Length of Time			
aspin ohci from that time **isko** till, until			

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
nocihtâyin the time it took you		**enocihtayan**	
nôkcihtâmakan the time it took		**nocîhtâmakan**	
aciyaw a short while			
kinwîs a long time		**kinwes**	
tântahto tipahikan What time is it?			
5. Speed			
tastapîy It doesn't take long.	**sohki / sohkîhtîw** fast. It goes fast.	**tâstapiy**	
kiskakotîw It goes fast	**papiyahtik** really slow	**kisiskâkotew**	**papeyahtik**
	nîsosiw He/she is weak, not strong.		
	nanihkimîcisow He/she eats in a hurry. He/she is eating in a hurry.		
tansi îtakotîw How does it go?	**kiskahtîw awa** He/she goes fast.	**tansîtakotew**	**kisiskâhtew awa**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
6. Frequency			
namoya wihkâc never		**namoya wihkâc**	
âskaw once in a while			
kahkîpa/sâsakamo/wahwîpac frequently		**kahkiyipa**	
kâkikîy always		**kâkike**	
tahtwaw each time, every time, every			
mihcîtwâw many times		**mihcetwâw**	
âspîs rarely, seldom		**âspîs/ayâspihtaw**	
tahki tends to, favors			
tâpitawi always			
namoya mwâsi hardly		**namoya mwâsi**	
mastaw new, recent			
aspin ohci since, from that time			

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
osâm poko as a rule, tends to		**osâm piko**	
7. Continuity			
ahkam continue **nâspic** continue indefinitely			
8. Intermittence, Temporariness and Permanence			
aciyaw a short while, a short time			
namoya kâkikîy not all the time		namoya kâkike	
kîskaw quickly **nisihkac** slowly		**kisiskâ**	
kihcinâ for sure		**kehcinâ**	
9. Repetitiousness and Uniqueness			
mihcîtwâw many times		**mihcetwâw**	

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
kâkîtwam again and again, repeatedly		**kâhkihtwâm**	
pîyakwâw once		**peyakwâw**	
pîyakwâw poko only once		**peyakwâw piko**	
tâtakawac closely		**tâhtakowâc**	
10. Commencement			
îkospîy that time		**ekospi**	
aspin ohci from that time			
mâci start, begin		**mâci**	
11. Cessation			
pôyo quit, stop			
kîsi finish, complete	**kîsimîciso** finish eating		
pôni quit, stop, cease			
kwiyâci to get ready, ready		**kakweyâci**	

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		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
pômiy to be discouraged		**pome**	
tânspiy ikisitâyin When did you finish it?		**tân'spî ekisihtâyan**	
12. Stability			
ôta here	**pîho** wait		**peho**
kisâta stay here	**api** sit		
	nîpawi stand		
	ayâw He/she is here. He/she has it.		
13. Change, Transition			
mîskocipayin It changes.		**meskwacipayin**	
sasikoc suddenly at intervals		**sisikoc**	
nisihkâc slowly			

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
D. Quantitative			
1. Number			
akihtâsona numbers			
pîyak one		**peyak**	
nîso two			
nisto three			
nîwo four			
nîyânan five			
nikotwâsik six			
tîpakohp seven		**tepakohp**	
ayinâniw eight			
kîkâmitâtaht nine		**kekâ mitâtaht**	
mitâtaht ten			

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		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
pîyakosâp eleven		**peyakosâp**	
nîsosâp twelve **nistosâp** thirteen			
nîwosâp fourteen **niyânosâp** fifteen			
nikotwasisâp sixteen **tîpakohpisâp** seventeen		**nikotwâsosâp** **tepakohpisâp**	
ayinanîwosâp eighteen **kîkamitatahtosâp ahpo** **kikac nîstanaw** nineteen		**ayinânewosâp**	
nîstanaw twenty			
Tens			
mitâtaht ten			

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		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
nîstanaw twenty			
nistomitanaw thirty			
nîmitanaw forty		**nêmitanaw**	
niyânanomitanaw fifty			
nikotwâsomitanaw sixty			
tîpakohpimitanaw seventy		**têpakohpimitanaw**	
ayinanîwomitanaw eighty		**ayinânemitanaw**	
kîkâmitâtahtomitanaw ninety			
mitâtahtomitanaw hundred			
Hundreds			
(pîyakwâw) mitâtahtomitanaw one hundred		**(peyakwâw)** **mitâtahtomitanaw**	
nîswâw mitâtahtomitanaw two hundred			
nîstwâw mitâtahtomitanaw three hundred			

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
nîwâw mitâtahtomitanaw four hundred			
niyânanwâw **mitâtahtomitanaw** five hundred **nikotwâsokwâw** **mitâtahtomitanaw** six hundred			
tîpakohpwâw **mitâtahtomitanaw** seven hundred		**tepakohpwâw** **mitâtahtomitanaw**	
ayinanîwâw mitâtahtomitanaw eight hundred		**ayinânewâw** **mitâtahtomitanaw**	
kikâmitâtahtwâw **mitâtahtomitanaw** nine hundred		**kekâmitâtahtwâw** **mitâtatomitanaw**	
<u>Thousands</u>			
(pîyakwâw) kihci **mitâtahtomitanaw** one thousand		**(peyakwâw) kihci** **mitâtahtomitanaw**	
nîswâw kihci **mitâtahtomitanaw** two thousand			
nistwâw kihci **mitâtahtomitanaw** three thousand			

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
nîwaw kihci mitâtahtomitanaw four thousand		**newâw kihci mitâtahtomitanaw**	
niyânanwâw kihci mitâtahtomitanaw five thousand **nikotwasokwaw kihci mitâtahtomitanaw** six thousand			
tîpakohpwâw kihci mitâtahtomitanaw seven thousand **ayinanîwaw kihci mitâtahtomitanaw** eight thousand		**tepakohpwâw kihci mitâtahtomitanaw** **ayinânewâw kihci mitâtahtomitanaw**	
kikâmitahtatwaw kihci mitâtahtomitanaw nine thousand **mitâtahtwâw kihci mitâtahtomitanaw** ten thousand		**kekâmitâtahtwâw kihci mitâtahtomitanaw**	
tântahto ôhi How many are there? **akihta-ôhi** Count these.	**tantahto-ôki** How many are there? **akim ôki** Count these.		

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
2. Quantity			
kahkiyaw all, all of them			
mistahi lots, many			
kîkway something			
cikawâsis few, not many			
namoya kîkway nothing, not anything		**namoya kîkway**	
nahîkohk just right, right amount		**nahiyikohk**	
nânapo two together, doubles			
tahto as many as			
îkwayikohk That's all. That is enough.		**ekwayikohk**	
kotak another			
kîyapic some more		**keyâpic**	
mihcit many, numerous		**mihcet**	

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		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
ipiyakwahk alone, single, itself		**epeyakwahk**	
tanimatahto-ôhi How many are these?	**tântahto-ôki** How many are there?		

3. Degree

mitoni
very
osâm
too much

mâmawac
the most

E. Qualitative

1. Physical

Shape

wâwîyiyâw circular		**waweyiyâw**
wîhkwîyâw It is circular. (as in a bay, an inlet)		**wehkweyâw**
kinohkwîyâw lengthy, long		**kinwaw**
tân(i)s(i) itakiyawîyâk How is it shaped?		**tânsîsinâkwan**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
Moisture, Humidity			
sâpôpihcâw It is wet. **mîmawahcâw** It is moist.		**sâpopehcâw**	
pastiw dry **sâpopiw** wet		**pâstew** **sâpopew**	
tân(i)s(i) isâyaw ôma What is the condition of this?		**tân'sîsâyâw ôma**	
Visibility, Sight			
niwâpahtîn I see it **kâtâstîw** It is hidden from sight/view.		**niwâpahten** **kâtastew**	
sâpowâpahta Look through it. **wasîyâw** It is clear/bright.		**sâpwâpahta** **wâseyâw**	
wânakwan It is dark/dusk. **wâpinâkwan** It is light in color.		**wâninâkwan**	

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
wastîw It is light. It shines. **wîpinâkwan** It is dark in color.	**paspâpîw** He/she looks through (window).	**wâstew**	
tân(i)s(i) îsinâkwan How does it look? **kîkway ki wâpahtîn** What do you see?	**tân(i)s(i) îsinâkosiw** How does he/she look? **awîna kiwâpamâw** Who did you see?	**kîkway ki wâpahten**	
Audibility and Hearing			
moya pîhtakwan It makes no sound.	**ikîmôcipîkiskwit** He/she is speaking quietly.	**namoya pehtâkwan**	**ekîmôci pîkiskwet**
nitohta listen	**ikîmwît** He/she is whispering.		**ekîmwet**
	kisîwiw He/she is loud.		**kisîwew**
	kisasîpihtîn You don't listen. (disobedient)		**kisasîpihten**
	kipîhtîn You hear.		**kipehten**
	kinahitîn You listen. (obedient)		**kinahihten**
	ikipihtît He/she is deaf.		**ekepihtet**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
	ki pîhtin cî Do you hear?		**kipehten cî**
	kîkway cî kipihtîn What do you hear?		**kîkway cî kipehten**
	kipîhtawâw cî Do you hear him/her?		**kipehtawâw cî**
	awîna kipîhtawâw Who do you hear?		**awîna kipehtawâw**

Taste and Smell

ispakwan
It tastes like...
isimâkwan
It smells like...

pikiskatitin
It smells rotten.
sîwâw
It is sour. **sîwâw**

ahkôtîwan
It is bitter (salty).
wîhkasin
It tastes good. **wîsakan / siwihtâkanakan**

kwayakispakwan
It tastes terrible.
sîwihtin
It went sour.

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
mîyomakwan It smells good/pleasant. **wîhcîkan** It has a bad odour. It smells terrible.		**miyomâkwan /** **wihkimâkwan** **wihcekan**	
wîhkimâkwan It is fragrant. It has a pleasant smell.	**wîhkipwew** He likes the taste of it.		wihkipwew / wihkistew
tân(i)s(i) isimâkwan How does it smell?	**tân(i)s(i) isimakosiw** How does he/she smell?		
tân(i)s(i) îspakwan How does it taste?	**tân(i)s(i) ispakosiw** How does he/she taste?	tânsîspakwan	tânsîspakosiw
Texture			
yoskâw soft **piskwâw** lumpy			
maskawâw hard **piyikwâw** coarse, uneven in texture			
isohkahk strong **inîsowahk** not strong, weak		**esohkahk/maskawâw** **enesowahk**	

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
ipapakâsik thin		**epapakâsik**	
îmihcâkamik thick (liquid)		**emihcâkamik**	
ihayisipîwâkamik thin (liquid)		**ehayisipiwâkamik**	
inipîwâkamik watery		**enipîwâkamik**	
sâmina ôma Touch this.	**sâmin awa** Touch him/her.		
Colour			
mihkwâw red			
wâpiskâw white			
sîpihkwâw blue			
osâwâw yellow			
kaskitîwaw black		**kaskitewâw**	
askihtakwâw green			
wâpinâkwan white in color, light colored			

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
kaskitîwinâkwan blackish color		**kaskitewinâkwan**	
wîpinâkwan dark color **pakaskinâkwan** bright color			
masinâstîw multicolored **nanâtohkonâkwan** many colors		**masinâstew** **nanâtohkonâkwan**	
tan(i)s(i) ôma îsi nâkwan What color is this? What does this look like? **tan(i)s(i) ôhi îsi nâkwanwa** What color are these? What do these look like?	**tan(i)s(i) âwa îsi nâkosîw** What color is this (he/she)? What does he/she look like? **tan(i)s(i) ôki îsi nâkosîwak** What color are these? What do these look like?	**tanisôma - isi nâkwan** **tanisohi - isi nâkwanwa**	
Age			
	kisîyaya elderly, old **kihtîyaya** elderly		**kisehaya** **kehtehaya**
	kisiyinîw old man		**kiseyiniw**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
	nocokwîsiw old woman		**nocokwesiw**
	notokwiw old woman		**notokwew**
	oskawâsîs newborn		
	oskayisînîw young person		
	oskinîkîw adolescent male (unmarried)		
	oskinîkiskwîw adolescent female		**oskinîkiskwew**
	kihtîyiskwîw middle-aged woman		**kehteyiskwew**
	tanitahtoponîyin How old are you?		**tanitahtopiponeyin**
Physical Condition			
kîskisa Cut it.	**ahkosîw** He/she is sick.		
pîkopayo It breaks. It is broken.	**miyonâkosiw** He/she looks well (healthy).	**pîkopayiw**	

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
nânapâcihtâ Fix it. Repair it.	**nisowisîw** He/she is weak (on his/her deathbed). **mâyînâkosiw** He/she doesn't look well.	**osihtâ**	**nesowisiw**
	pimâtisîw He/she lives. He/she is alive. **mîyâyaw** He/she is well (He/she recovered).		**miywâyâw**
	pônipimâtisîw He/she died. He/she stopped living. **pîkonam** He/she breaks it.		
moya mîyipayo It doesn't work well.	**mîyipayo** Things go well for him/her. **miyomahciho** He/she feels well.	namoya mâyipayiw	**mâyipayiw** **miyomahcihow**
tân(i)siyispayo How does it go? How does it work?	**tânisi kitamahcihon** How do you feel?		

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
Accessibility			
		yohtekotew	
yohtîkotiw It is open.		**kipahikâtew**	
kipahikatiw It is closed.			
		yohtena	
yohtîna Open it.			
kipaha Close it.			
yohtîna iskwahtîm Open the door.		**yohtena - iskwahtem**	
(yohtînikatiw) cî (atâwikamik) Is the store open?		**yohtenikâtew cî (atâwew'kamik)**	
Cleanliness and Presentability			
kanâtan It is clear.			
wîpâtan It is dirty.		**wiyipâtan**	
pitokwîkan wrinkled		**asamwekan**	
nahâwastâ arrange in orderly fashion, put away in proper place			
kisîpîkina wash it, cleanse it		**kisipekina**	

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
sôskwaha iron it			
(kanâtan) cî (ôma) Is this clean? **(kanâtanwa) cî (ôhi)** Are these clean?	**(kanâtisiw) cî (awa)** Is this clean? **(kanâtisiwak) cî (ôki)** Are these clean?		
Material and Genuineness			
pîwâpisk steel, iron (metal) **pahkîkin** cured leather, leather	**mistik** a piece of wood **miskan** a bone	pahkekin	
aylwinis a piece of clothing	**sihtak** spruce **kawîyak** quills		
	pîwaya animal hair off a hide **wayakayak** fish scales	opiwaya kinosewayakayak	
kîkwây ôma What is this? **kîkwây ôhi** What are these?	**kîkwây awa** What is this? **kîkwây ôki** What are these?		

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
Fullness			
sâkaskinâhta fill it	**sâkaskina** fill it		
âkwâtaskinîw overfilled	**sîkohkina** empty it	**akwâtaskinew**	**sekohkin**
miscîpita withdraw all of it	**sîkipita** spill it	**mescipita**	
tanîkohk itaskinîw How much is in it? How full is it?		**tâniyikohk itaskinew**	
tânimayikohk itaskinîw How full is it?		**tânimayikohk itaskinew**	
2. Evaluative			
Value, Price			
mistakihtîw It costs a lot.		**mistakihtew**	
wîhtakihtîw It is cheap (not expensive).		**wehtakihtew**	
yasakihtîw It has come down in price.			
âhkwakihtîw It is expensive.		**âhkwakihtew**	
kwâyakakihtîw It is extremely expensive.		**kakwâyakakihtew**	

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
mîywakihtîw It is a good price (a reasonable price).		**miywakihtew**	
tâns(i) îtakihtîw How much does it cost? **mistakihtîw ôma** This is expensive.	**tân(i)s(i) îtakosôw** How much does it cost? **mistakisôw awa** This is expensive.	**tâns(e)takihtew** **mistakihtew ôma**	**tâns(e)takisow** **mistakisow awa**
<u>Rightness, Wrongness, Acceptability, Inacceptability</u>			
moy(a) îkosi not like that, not that way **îkosi** enough, that's right (correct)		**namoyekosi** **ekosi**	
moya kwayask not right (correct) **kwayask** It is right (correct).		**namoya kwayask**	
moy(a) îkwayikohk not that much, not the right amount **îkwayikohk** That's enough. That's the right amount.		**namoyekwayikohk** **ekwayikohk**	
ikosisi anima That's the right way.		**ekosiyisânima**	

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
kwayask (cî) (ôma) **nimasinahîn** Am I writing this correctly?		**kwayask cî ôma** **nimasinahen**	
Desirability, Undesirability			
moya nîwihkistîn tohtosâpoy I don't like the taste of milk.	**nimiwîhtîn inîmîtoyân** I like dancing.	**namoya niwihkisten** **tohtôsâpoy**	**nimiyweyihten** **enimihitoyân**
Correctness, Incorrectness			
tapwîy That's right, correct, true. **tanima nawac kwayask** **masinahikatiw** Which one is written more correctly?		**tâpwe** **tanîma nawac kwayask** **masinihikâtew**	
ikota cî tapwîy kakî astâhk Is that the place to put it?			
Successfulness, Unsuccessfulness			
kocîy try **kikaskihtân** You can do it. You did it.	**kocîy kanihîyawîyin** Try to speak Cree. **kikaskihtân** **kanihîyawîyin** You can speak Cree.		**kocî ka nehiyaweyin** **kakaskihtân ka** **nehiyaweyin**

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
moya nikaskihtân I can't do it.		**namoya nikaskihtân**	
Utility, Inutility			
âpacihtâ Use it. **kâyâpacihtâ** Don't use it.	**âpatisiwak** They are being used. They are in use, usable.		
kîkwây kâpacihtân What will you use? **kîkwây îwîyâpacihtâyin** What are you going to use?	**mâyâpatisiwak** They are being abused (used wrong).	**kîkwây kâpacihtân** **kîkwây ewi-âpacihtâyin**	
kîkwây înohti âpacitâyin What do you want to use?		**kîkwây enohte-âpacihtâyin**	
Capacity			
moya nikaskihtân ka masinahamân I can't write it.	**moya niwîy nîsohkamâk** He/she will not help me.	**namoya nikaskihtân ka masinahamân**	**namoya niwi wicihik**
Facility, Difficulty			
âyiman It is difficult (hard). **wîhcasin** It is easy.	**âyiman kâ mowiht kinosiw kâ oskaniwit** It is difficult to eat fish that has many bones.		**âyiman kâ mowiht kinosew kâ-oskaniwit**

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
namoyâ ayiman It is not difficult (hard). **(ôma) âyiman (ôma)** This is difficult (hard).		**namoyâyiman**	
F. Mental			
1. Reflection			
kiskihta know it **moya nikiskîhtîn** I don't know.	**itîhtahk** He/she thinks. **îhtatîhtahk** He/she is expecting.	**kiskeyihta** **namoya nikiskeyihten**	**eteyihtahk** **ehihtateyihtahk**
kiskisi remember **moya itîhtam** doesn't think so	**matwanicî** I wonder	**namoyeteyihtam**	
mamitohnîhtam He/she is thinking. **tân(i)s(i) kitîhtîn** What do you think?		**mâmitoneyihtam** **tânsi kiteyihten**	
tân(i)s(i)y How?		**tânsiyisi**	
2. Expression			
wîhtam he/she tells	**naskom** respond to him/her		

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
masinaha write it **nimihtâtîn** I regret it.	**mamihcim** praise him/her		
	kwîcim ask him/her		**kakwecim**
	itwîw he/she says		**itwew**
	pâhpi laugh		
	pîho He/she is waiting.		**pehow**
	pîkiskwiy speak		**pîkiskwe**
	âcimo tell a story		
	atamiskaw shake his/her hand, greet him/her		**nitom, natom**
	nitom invite him		
	naskom (awa) answer him/her, respond to him/her		
	kwîcim ask him/her		**kakwecim**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
G. Relational			
1. Action and Event Relations			
Agency (who)			
	imowat He/she eats it.		**emowât**
	ipimihat He/she flies.		**epimihat**
	iyohpikit He/she grows.		**ehohpikit**
îyotinahk He/she takes it.	**imâtot** He/she cries.	**ehotinahk**	**emâtot**
wâpokwanîy ohpikin The flower grows.	**imâtot oskawâsis** The newborn cries.	**wâpikwaniy ohpikin**	**emâtot oskawâsis**
wâpokwanîya ohpikinwa The flowers are growing.	**mâtotwaw oskawâsisak** The newborns are crying.	**wâpikwaniya-ehohpikihki**	**emâtocik oskawâsisak**
Objective (what)			
(iskwâtîm) (yohtîna) Open the door.	**(pakwîsikana) (îsa) (mowîw)** He/she ate bannock.	**iskwâhtem yohtena**	**pahkwesikana mowew**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
Dative (whom)			
	pî mîcîso Come and eat.		**pe miciso**
	pî nahapi Come and sit down.		**pe ayapi**
	pî nikamo Come and sing.		**pe nikamo**
Benefactive (receiver)			
	nikâhtinaw I got a hold of him/her.		**nikahcitinaw**
nitôtihtikon It reached me. It caught up with me.	**nikâhtinaw awâsihkan** I got a doll. I received a doll.		**nikahcitinaw awasisihkân**
nimîkawin I was given...			
nitôkihtawikawin I received a gift.		nitokihcitâwihikawin	
Manner, Means			
omisîsi this way	**omisîsi isowîpin** Throw it this way.	omisiyisi	omisiyisowepin
papiyahtik slowly, carefully		papeyahtik	
sohkîs a little faster, harder		sohkesîs	

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
ohci from			
sohki fast, hard **kwayask** correct, right			
2. Contrastive Relations			
Equality, Inequality, Correspondence and Contrast			
pîtos mîna a different way **kotak** another, other	**kotak awiyak** somebody else, someone else		
piyakwan the same, equal **nawac** prefer, preferable, preferably		**peyakwan**	
(nawac) ôma mîna nîma preferably this one and that one			

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
3. <u>Possessive Relationships</u>			
<u>Ownership, Possession</u>			
nitâpiskan my jaw	**nitâs** my pants	**nitâpiskan**	
nitîhtapowin my chair	**nitôtîm** my relative	**nitehtapowin**	**nitôtem**
kitotâpânâsk your car	**kitâs** your pants		
kitîhtapowin your chair	**kitôtîm** your relative	**kitehtapowin**	**kitôtem**
kitâpacitâwinawa our appliances	**kitohtîminiwak** our relatives	**kitâpacihcikaninawa**	**kitôteminawak**
	kitîminawak our dogs		**kiteminawak**
	wiya/wiyawaw him/her/they		
	kiya/kiyawaw you/all of you		**kiya/kiyawaw**
ayâ have it	**niya/niyanan** me/us	**ayâ**	**niya/niyanân**
kanawîhta Keep it.	**wici/wicîwât** He/she accompanies him/her (goes with him/her).	**kanaweyihta**	**wice/ewicewât**

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
asci with this, this included, also **niya ohi / kiya ohi / wiya nihi** These are mine. These are yours. Those are his/hers.		**asici**	
niya ôma asci nîma This is mine, including that one.			
4. Local Relations			
Conjunction and Disjunction			
âsci including **maka** but	**wîsta** him/her too **niya ekwa wiya** me and him/her	**asici**	**nimâmâ/nikâwiy wîsta**
mîna and, again **maka mɔya** but no			
mâmawi altogether **îkwa** and		**ekwa**	
ahpo or, or else			

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
nîsoyi two of each		**nîswâyihk**	
asiyatwâw They are altogether. **mâmawiyatwâw** They are a group.	**nimâmâ wîsta** my mother too	**ehaseyaticik** **emâmawiyaticik**	**nikâkwiy wista**
Inclusion and Exclusion			
	wîciwîw omâmâwa He/she accompanies his/her mother. He/she is with his/her mother. He/she goes with his/her mother. **niwîciwânân ni mâmânân** We go with our mother. **kiwîciwâwaw kimâmâwaw** You go with your mother. **kiwîciwânaw kimâmânaw** We go with our mother.		**wicewew omâmâwa/okâwiya** **niwicewânan nimâmânân/nikâwînân** **kiwicewâwâw kimâmâwaw/kikâwiwâw kiwicewânaw kimâmânaw/kikâwînaw**

Cultural Component

1. Traditional Culture

The focus of the cultural component for Grades 4 through 6 is **traditional camp life and seasonal activities** (interrelationships with the environment). Before the coming of the Europeans, activities were tied to the seasons rather than the formal calendar. People would prepare for or react to the first signs of each changing season. There was a reason for all activities pursued in each season.

In Division 2, the unit of study should always be the season rather than the activity. As much as possible, the study of each season should take place at the proper time of year. (Fall activities are studied in fall.) Begin in grade 4 with a broad picture of the camp during each of the seasons. In grade 6 more time can be spent on specific activities such as tanning, gathering and making shelters or tools.

The following lists can be adapted according to the needs and wishes of each community.

Primary Seasonal Activities

- hunting: animals hunted, where and how they were hunted in each season
- fishing: different kinds of fishing and location of fishing areas for each season
- survival skills during each season
- food and medicine gathering: dark berries, fungus, leaves, nuts, plants and roots gathered in spring, summer, and fall; remedies
- food preparation in each season
- sinews and hides: making sinew, babiche and ropes; dressing and tanning hides; which seasons are best; sewing; clothing
- making domestic objects: bags, baskets, cutting tools, drying racks, mats, pitch forks, pounding tools, rakes and soap; raw materials used to make these objects
- making tools and weapons: arrows, bows, clubs, fishing hooks, harpoons and spears; raw materials used to make these
- caring for domestic animals: dogs, horses
- travelling: raw materials used to make travelling devices such as canoes, toboggans, rafts and snowshoes; methods of travel, travel routes
- shelters: making shelters while travelling and in camp; tending to parts of the shelter such as tipi or tent flaps, floors and fire

Social and Spiritual Life
(may or may not be tied to the seasons)

- gatherings of different camp groups during the seasons, especially spring, summer and fall, location of gatherings; purposes of the gatherings; special activities such as ceremonies, rituals, competitions and games during the gatherings
- ceremonies and rituals: burning of sacred substances such as fungus of willow and sweetgrass; pipe ceremonies with the offering of sacred substances and muskeg tea; special songs and dances; guardian spirits and wisdom; seeking dreams and visions; taboos; lucky charms. (Local Elders should decide what is to be taught.)
- death: ways of dealing with the body; wake ceremonies; how death was understood
- singing and dancing; special songs and dances; recreational songs and dances
- games and play
- legends and story telling

Travel - Territory - Land

- location of Plains and Woodlands tribes within a common territory: alliances through marriage, adoption and kinship; trading
- location of enemy tribes: raiding and warfare

2. Legends

Language teachers should decide in consultation with the Elders and resource people which legends are suitable for this level. Students in grades 4 to 6 should learn at least three legends per school year (five if the students are reading in the Cree language).

3. Daily Routine

Although the daily routines of 9, 10 and 11-year olds tend to involve their parents less and their friends more, they are still very much connected to their homes. The topics discussed should be based on the special interests of each group of students.

Possible topics:

Home:
- about the house (only to grade 5)
- interaction with older and younger brothers and sisters (playing, bossing, obeying and warning) during different parts of the day
- gatherings at home such as barbeques, relatives visiting
- favorite TV programs and videos
- visiting homes of others, relatives and friends
- interaction with parents, aunts, uncles and Elders
- prayers

School:
- about the school (only to grade 5)
- new school year: which school, teacher, classmates and grade
- riding the bus
- befor- school activities
- lunch and after-school activities: intramurals, games, going to the store and snacks
- sports day
- awards days
- open house
- outdoor education
- tournaments
- intramurals
- dances
- field trips

4. Contemporary Native Cultural Events and Lifestyles

Schools should give students opportunities to be involved in cultural and social events with their families either by bringing the activity into the school or by taking the students on field trips. By talking about activities, students can learn appropriate language. The following list is minimal. The teacher is encouraged to expand the list as the local community considers appropriate.

For each year in Division 2, the students should (as a minimum):

- be involved in, and given an understanding of, a Cree ceremony or ritual
- learn some drumming, singing and dancing
- learn increasingly more demanding survival skills for the bush or forest
- have some experience with making Native crafts (beading, shield making, tanning and sewing)
- become familiar with wakes; expected behavior and meaning
- learn about health care services; going to the hospital and dentist

While in Division 2, the students should have participated in each of the following activities at least once:

- contemporary hunting, fishing and trapping
- summer activities (swimming, campouts, cookouts, hunting, fishing, visiting relatives on the reserve or on a different reserve)
- preparation for a feast
- intertribal gatherings (pow wows, cultural/ religious camps, rodeos, winter carnival, sporting event) including preparation, travel, arriving and setting up, meeting people, special events and leaving

Linguistic Component

Functions

The sentence structure introduced in the following notions are suggested examples only. The instructor is expected to introduce additional sentence structures at her discretion. The examples in the left-hand column refer to language use of Woodlands and Plains Cree. If specific variation occurs the Plains Cree dialect is included in the right-hand column. The full form of forms and phrases is provided. Fluent speakers of a community may use an informal, shortened language speech pattern.

A. Giving and Getting Facts	Dialect Variant (Plains Cree)
1. Identifying	
wîpayôs awa This is a white-tailed deer.	
âpisimôsis sakâhk ayâw This deer is in the bush.	
oskâyis awa This is a young deer.	
nôsihayis awa This is a female deer.	**nôsehaya awa**
2. Describing, Reporting, and Narrating	
omâciw nawaswiw âpisimosisa The hunter chases the deer.	**omâciw nawaswew âpisimôsisa**

	Dialect Variant (Plains Cree)
âpisimôsis tapasiw The deer ran away.	**âpisimôsis tapasiw**
âpisimôsis nîpawiw The deer is standing.	
moya kiwapamikonaw âpisimôsis The deer does not see us.	**namoya kiwâpamikonaw âpisimôsis**
omâciw pâskiswiw âpisimôsisa The hunter has shot the deer.	

3. Correcting

moya omâciw nipahiw âpisimôsisa The hunter did not kill the deer.	**namoya omâciw nipahew âpisimôsisa**
moya sakâhk ayâw âpisimôsis The deer is not in the bush.	**namoya sakâhk ayâw âpisimôsis**
miskanâhk nîpawiw âpisimôsis The deer is standing on the road.	**meskanâhk nîpawiw âpisimôsis**
sîskâmow âpisimôsis The deer ran to the bush.	**seskâmow âpisimôsis**

4. Asking

tânsisi nâkosit âpisimôsis What does the deer look like?	**tânsesi nâkosit âpisimôsis**
awîna inawaswit âpisimôsisa Who chased the deer?	**awîna enawaswet âpisimôsisa**
tântiy mîhcitowak apisîmôsosak Where are there plenty of deer?	**tân'tes mihcetiwak âpisimôsis**
miskanahk cî inîpawit âpisimôsis Is the deer standing on the road?	**meskanâhk cî enîpawit âpisimôsis**

Dialect Variant (Plains Cree)

kiwâpamikonaw cî âpisimôsis
Does the deer see us?

B. Stating and Finding Out Attitudes

1. Agreeing and Disagreeing

nitâpwîhtîn
I agree.
nitâpwehten

moya nitâpwîhtîn
I don't agree.
namoya nitâpwehten

tâpwî mâka
That's true.
tâpwe mâka

ikosi cî kitîhtîn
Don't you think so?
ekosi cî kiteyihten

moya nitihtîn
I don't think so.
namoya niteyihten

2. Denying

nitânwîhtîn
I doubt it.
nitânwehten

kitânwîhtîn
You don't believe it.
kitânwehten

ânwîhtam
He/she doesn't believe.
ânwehtam

moya nîya
It wasn't me.
namoya nîya

moya awîyak wâpamiw
Nobody sees him/her.
namoyâwiyak wâpamew

Dialect Variant (Plains Cree)

3. Accepting, Declining, Offering and Inviting

ay-ay
Thank you.
kinanâskomitin
I thank you.

kiyâm nikôtinîn — **kiyâm nikôtinen**
It's ok, I'll take it.
ikosi misawâc — **ekosi misawâc**
No, thank you (thanks anyway).

pî-mîcisohkan — **pemîcisohkan**
Come and eat (not now but later).
wiyakâc moya nikakî kaskihtân — **wiyakâc namoya nikaki kaskihtân**
I am sorry, I can't.

4. Offering To Do Something

mahtisa kawîcihitin — **mahtesa kawîcihtin**
Let me help you.
inohtî wîcihitân — **enohte wîcihitân**
I want to help you.

wicohkamaw/nisohkawa — **wisohkamaw / wîcohkamaw**
Help him/her.
kiwîcihâwak cî mâna kimâma ikwa kipâpâ — **kiwîcihâwak cî mâna kikâwiy ekwa kohtâwiy**
Do you help your mother and your father?

5. Stating/Asking Whether One Knows or Doesn't Know

nikiskihtîn — **nikiskeyihten**
I know it.

	Dialect Variant (Plains Cree)
moya nikiskîhtîn I don't know it.	**namoya nikiskeyihten**
kiskîhtin cî Do you know it?	**kikiskeyihten cî**
kiskîhtam He/she knows it.	**kiskeyihtam**
moya kiskîhtam He/she doesn't know it.	**namoya kiskeyihtam**
nikiskîhtîn kîsi nihiyawiyân I know how to speak Cree.	**nikiskeyihten kesi nehiyaweyân**
kîkwây kiskîhtam What does he/she know.	**kîkwây kiskeyihtam**

6. Stating/Asking Whether One Remembers or Has Forgotten

nikiskisin I remember.	
moya nikiskisin/niwanikiskisin I don't remember. I forgot.	**namoya nikiskisin**
kiskisiw/wanikiskisiw He/she remembers. He/she forgot.	
kiskisiw cî Does he/she remember?	

7. Stating/Asking About Capability or Incapability

nikaskihtân I can do it.	
moya nikaskihtân I can't do it.	**namoya nikaskihtân**

Dialect Variant (Plains Cree)

kikaskihtân cî
Can you do it?
kaskihtâw cî ka nihiyawît
Is he/she able to speak Cree?

kaskihtâw cî ka nehiyawet

moya ninihtâ nihiyawân
I am not fluent in Cree.

namoya ninihtâ nehiyawân

8. Stating/Asking About Obligation

poko kakiwiyân
I have to go home.
poko cî kakawiyân
Do I have to go home?

piko kakiweyân

piko ci kakiweyân

poko kakiwît
He/she has to go home.
poko kanipawitwâw awâsisak
The children must stand up.

piko kakiwet

piko kanîpawicik awâsisak

9. Giving/Getting/Withholding Permission

kakî nitaw mîtawân
You can go and play.
nikakî nitaw mîtawân cî
Can I go and play?

kakî nitawi metawân

ni kakî nitawi metawân cî

moya kakî mîcin iko
You can't eat that.
ipakitinikawîyin cî ka mîstinat kisoniyâm
Are you allowed to spend your money?

namoya kakî mîcin ewako/eyako

epakitinikawiyan cî kamestinat kisoniyâm

	Dialect Variant (Plains Cree)
10. Stating/Asking About Liking and Disliking, Pleasure and Displeasure	
nimîwîhtîn I like it.	**nimiyweyihten**
moya nimîwîhtîn I don't like it.	**namoya nimiyweyihten**
kimîwîhtîn cî Do you like it?	**kimiyweyihten cî**
mîwîhtam She/he likes it.	**miyweyihtam**
mîwîhtam cî inîmihitot Does he/she like to dance?	**miyweyihtam cî enimihitot**
11. Stating Surprise	
mâ Oh my gosh!	**wahwâ**
mâ Gee!	**wâcistakâc**
kisikocihin You startled me.	**kisisikocowihin**
nikoskwîhtîn I'm surprised.	**nikoskweyihten**
kikoskwîhtîn cî Are you surprised?	**kikoskweyihten cî**
koskwîhtâkwân It's surprising.	**koskweyihtâkwâc**

Dialect Variant (Plains Cree)

12. Stating/Asking About Satisfaction or Dissatisfaction

miywâsin
It is good.
mitoni miywâsin ôma
This is just perfect.

mîwîhtam cî — **miyweyihtam cî**
Does he/she like it?
moya miwihtam — **namoya miyweyihtam**
He/she doesn't like it.

13. Stating Disappointment

nipomân
I am disappointed.
kipomân
You are disappointed.

kipomân cî
Are you disappointed?
nimihtâtîn — **nimihtâten**
I am sorry.

kipomihin — **kipômehin**
You disappoint me.

14. Stating/Asking About Preference

ôma ninitawîhtin — **ôma ninitaweyihten**
I want this one.
moya ninitawîhtin ôma — **namoya ninitaweyihten ôma**
I don't want this one.

Dialect Variant (Plains Cree)

kinitawîhtîn cî ôma
Do you want this one?
nawac nitawîhtîn anima
I would rather have that one.

kinitaweyihten cî ôma
nawac ninitaweyihten anima

tânima kinitawîhtîn
Which one do you want?
nawac nohtî ayapiw
He/she would rather stay home.

tânima kinitaweyihten
nawac nohte ayapiw

15. Stating Gratitude

kitatamihin
I am grateful to you.
ay-ay
Thank you.

kinanâskomitin
I thank you.
nanâskomo
Be thankful.

nanâskom
Thank him/her.

16. Stating/Asking About Want and Desire

ninitawîhtîn
I want it (inanimate).
ninitawîmâw
I want it (animate).

ninitaweyihten
ninitaweyimâw

kinitawîhtîn cî nimasinahikan
Do you want my book?

kinitaweyihten cî nimasinahikan

	Dialect Variant (Plains Cree)
kinitawîmâw cî pahkwisikan Do you want some bread?	**kinitaweyimâw cî pahkwesikan**
inohtî nipât He/she wants to sleep.	**enohte nipât**
kinohtî mîcison cî Do you want to eat?	**kinohte mîcison cî**
kinohtî kiwân cî Do you want to go home?	**kinohte kiwân cî**

17. Apologizing and Forgiving

nimihtâtin I am sorry.	**nimihtâten**
ponihtamawin Forgive me.	**poneyihtamawin**
moyôhtaw Excuse me (I didn't do it on purpose).	**namoyohcitaw**
kiyâm It's ok.	
moya nân'taw It doesn't matter.	**namoya nân'taw**
ikosi moya nân'taw moya wisakisin It's ok, he's/she's not hurt.	**ekosi namoya nân'taw namoya wîsakisin**

18. Stating/Asking About Approval and Disapproval

miywâsin
It is good.
mitoni kwayask
great, very good

	Dialect Variant (Plains Cree)
kwayask good, right, best **nimîwîhtamawâw** I am happy for him/her.	nimiyweyihtamawâw
moya nimîwîhtamawâw I am not happy for him/her. **kimîwîhtamawâw cî** Are you happy for him/her?	namoya nimiyweyihtamawâw ki miyweyihtamawâw ci
19 Stating Indifference	
moya nân'taw nitîhtîn I don't mind. **kiyâm** It's ok.	namoya nân'taw niteyihten
moya nân'taw It doesn't matter. **moya nân'taw itîhtam** He/she doesn't mind.	namoya nân'taw namoya nân'taw iteyihtam
C. Getting Things Done	
1. Suggesting Action	
itôta Do it. **atoskî / atoskîk** work / All of you work.	atoske/atoskek
kakî atoskiyahk We should all work. **kakî atoskiyik** You should all work.	kakî atoskeyahk kakî atoskeyek

	Dialect Variant (Plains Cree)
mâci masinahikik Start writing.	mâci masinahikek
2. Advising Others To Do Things	
kakî ahkam atoskiyik You should all continue with your work.	kakî ahkam atoskeyek
kakî nipâyik wîpac You should all go to sleep early.	kakî nipâyek wîpac
kakî kisôpostasakiyik You should put on a warm coat.	kakî kisôpostasakeyek
ahkam nîhiyawik All of you keep speaking Cree.	ahkam nehiyawek
kihcîmihkôk kîhtîyak Respect the Elders.	kihceyimihkok kihtehayak
3. Warning Others To Take Care	
nâkatîhta Be careful!	nâkateyihta
nâkatîhtamok Be careful, all of you!	nâkateyihtamok
aswîhta Look out!	asweyihta
aswîhtamok Look out, all of you!	asweyihtamok
kâya pihtwak Don't smoke.	
kâya mohcohkâsok mîkwa pîkiskwîci okiskinohamâkiw Don't fool around while the teacher is talking.	ekâya mohcohkâsok mekwa pîkiskweci okiskinohamâkew

Dialect Variant (Plains Cree)

4. Instructing Or Directing Others To Do Things

kakiskinohamâtin
I will show you how to do it.
kisipîkinikî
Wash the clothes. **kisipekinike**

nihiyaw ayamihcikî
Read Cree. **nehiyaw ayamihcike**
nahastâ kitayiwinisa
Put away your clothes.

mîkisihkahcikî(k)
Do bead work. **mîkisihkahcike(k)**
omisiyisi
This way (This is how it's done).

5. Offering or Requesting Assistance

kanîsohkamâtin
I will help you.
mahtîsa kanîsohkamâtin
Let me help you. **mahtesa kanisohkamâtin / kawîcohkamâtin**

kahkînîsohkamawin cî
Can you help me?
mahtîsa pî nisohkamawin
Could you please come and help me? **mahtesa pe nisohkamawin / wîcohkamawin**

nîsohkamaw
Help him/her.

Dialect Variant (Plains Cree)

D. Socializing

1. Greeting

tânsi
Hello, how are you?
tânsi nôhko, nôhkom
Hello Grandmother.

tân'si

tân'si nôhko, nôhkom

kihtwâm ka wâpamitin
I will see you again.
tânsâtawiya
How are you doing?

kayâs kâwâpamitân
I haven't seen you for a long time.
tânsi niwîciwâkan
Hello friend (partner).

tân'si niwîcewâkan

2. Meeting, Introducing and Identifying

kâtamiskâtin
I will shake hands with you.
John Paul nitsihkâson
My name is John Paul.

John Paul nitisiyihkâson

kâ miyositwan kinosîwak ohci
I am from Goodfish.
Howard Paul isiyihkâsow nipâpâ
My father's name is Howard Paul.

kâ miyosicik kinosewak ohci

Howard Paul isiyihkâsow nohtâwiy

Inanimate *Animate*

3. Leaving People

ikosi mâka
Good-bye (well so long then).
nimîwîhtin inakiskâtân
I am glad to meet you.

miywasin inakiskâtân
It was nice to meet you.

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Dialect Variant (Plains Cree)
Inanimate *Animate*

ekosi mâka

nimiyweyihten enakiskâtân

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Notions

The sentence structures introduced below are suggested examples of notions only. The instructor should introduce additional sentence structures as appropriate. The examples in the left-hand column refer to language used by Woodlands and Plains Cree. If a variation occurs the Plains Cree dialect is included in the right-hand column. The linguistic element in parenthesis indicates that it can be placed in more than one position. The full form of terms and phrases is provided. Fluent speakers of a community may use an informal and shortened speech language pattern.

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
A. Existential			
1. <u>Presence</u>			
(ôma) tîhtapowin (ôma) wâpiskâw This chair is white.	**(awa) nâpiw (awa) kinosiw** This man is tall.	**(ôma) tehtapiwin (ôma) wâpiskâw**	**(awa) nâpew (awa) kinosew**
(ôhi) tîhtapowina (ôhi) apisâsinwa These chairs are small.	**(ôki) nâpîwak (ôki) atoskîwak** These men are working.	**(ôhi) tehtapiwin (ôhi) apisâsinwa**	**(ôki) nâpewak (ôki) atoskewak**
(ôma) wâpimon (ôma) sâkawâsin The mirror is a bit narrow.	**kaskitîsow (awa) minôs (awa)** This cat is black.	**(ôma) wâpamon (ôma)**	**(awa) minôs (awa) kaskitesiw**
(ôhi) wâpimona (ôhi) apisâsinwa These mirrors are small.	**(ôki) minôsak (ôki) misikitowak** These cats are big.	**(ôhi) wâpamona (ôhi)**	**(ôki) minôsak (ôki) misikitiwak**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
(ôma) minihkwâcikan (ôma) sipihkwâw This cup is blue. **(ôhi) minihkwâcikana (ôhi) wîpawa** These cups are dirty.	**wâpiskisiw (awa) mostos (awa)** This cow is white. **(ôki) mostosak (ôki) sîkacowak** These cows are thin.	**(ôhi) minihkwâcikana** **(ôhi) wiyipâtanwa (ôhi)**	
(nîma) tihtapowin (nîma) yoskâw That chair is soft. **(nîhi) tihtapowina (nîhi) asastîwa** Those chairs are sitting together.	**(nâha) nâpiw (nâha) wîno** That man is fat. **(nîki) nâpîwak (nîki) papâhpowak** Those men are laughing.	**(nema) tehtapiwin** **(nema) yôskâw** **(nehi) tehtapiwina** **(nehi) asastewa**	**(nâha) nâpew (nâha) wiyinow** **(neki) nâpewak (neki) pâhpiwak**
(nîma) masinahikan (nîma) kispakîkihtin That book is thick. **(nîhi) masinahikana (nîhi) nahawastîwa** Those books are placed in order.	**(nâha) atim (nâha) îkawacit** That dog is cold. **(nîki) atimwak (nîki) mikisimowak** Those dogs are howling.	**(nema) masinahikan** **(nema) kispakekihtin** **(nehi) masinahikana** **(nehi) nahawastewa**	**(nâha) atim (nâha) ekawacit** **(neki) atimwak (neki) mikisimowak**
(nîma) masinahikan (nîma) îpahkihtik That book fell. **(nîhi) masinahikana (nîhi) kîwîhtâ** Take those books home.	**(nâha) mostos (nâha) notîkatîw** That cow is hungry. **(nîki) mostosak (nîki) wînowak** Those cows are fat.	**(nema) masinahikan** **(nema) epahkihtik** **(nehi) masinahikana** **(nehi) kiwehtatâ**	**(nâha) mostos (nâha) nohtekatew** **(neki) mostoswak (neki) wiyinowak**

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
2. Absence			
makway (cî) minihkwâcikan (cî) ikanâtahk (cî) Is there no clean cup? **(makway) minihkwâcikana (makway) ikanâtahkwâw (makway)** There are no clean cups.	**kîkway (cî) masinahikanâhcikos (cî) îcîpohkotîht (cî)** Is there a sharp pencil? **kîkway (cî) masinahikanâcikosak (cî) îcîpohkotîhtwâw (cî)** Are there any sharp pencils?	**namoya kîkway minihwâcikan ekanâtahk** **namoya kîkway minihkwâcikana ekanâtahki**	**kîkway cî ecîposit masinahkanâcikos** **kîkway cî masinah-kanâcikosak ekinikisicik**
	kîkway (cî) mitâsak (cî) ikanâtisitwâw (cî) Are there any pants that are clean?		**kîkway cî mitâsak ekanâtisicik**
	makway (cî) kistîmaw (makway) kipimohâw (cî) You have no tobbacco on you?		**namoya kîkway cî kistemâw/cistemâw kipimowihâw**
	makway (cî) mîtosak (cî) kawâsowak (cî) No trees blew down?		**namoya kîkway cî mîtosak kawâsowak**
3. Availability, Unavailability			
(ihtakon) pîyak minihkwâcikan (ihtakon) There is one cup.	**(ihtako) ayisiniw tanîsohkamâsk (ihtako)** There is a person available to help you.	**ihtakon peyak minihkwâcikan**	**(ihtako) ayisîniw tanîsohkamâsk/(ihtako) kawîcohkamask**

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
(ihtakona) nîso minihkwâcikana (ihtakona) There are two cups.	**(ihtakowak) ayisiniwak tanîsohkamâskwâw (ihtakowak)** There are people available to help you.	**(ihtakonwa) nîso minihkwâcikana (ihtakonwa)**	**(ihtakowak) ayisîniwak ka tanîsohkamâskik/ wîcohkamâskik (ihtakowak)**
(nîhpîmastâ) ayimihcikiw-asinahikan (nîhpîmastâ) Place the book nearby. **(nîhpîmâstâ) ayimihcikiw-asinahikana (nîhpîmastâ)** Place the books nearby.	**(nîhpimayâw) nâpisis ikîsiwawiyit (nîhpimâyâw)** The boy stays nearby after getting ready.	**(nihpemastâ) ayamihcikewasinahikan** **(nihpemastâ) ayamihcikewasinahikan a**	**(nihpemâyâw) nâpesis ekisiwaweyit**
	(nîhpimâyâwak) okisinahamâkosowak ikisiwawiyitwâw (nîhpimâyâwak) The students stay nearby after getting ready.		**nihpemâyâk kiskinohamawâkanak ekisiwaweyîcik**
4. <u>Possibility, Impossibility</u>			
	(mwîstas) kakî mîcison (mwîstas) You can eat later. **(mwîstas) kakî mîcisonâwâw (mwîstas)** You all can eat later.		**(mwestas) kahkî/kakî mîcison (mwestas)** **(mwestas) kahkî/kakî mîcisonâwâw (mwestas)**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
	(moya kakî) (wîcîtin) **nitaw mîtawîni (moya kakî) (wîcîtin)** I cannot go with you when you go and play.		**namoya kakî wicêtin** **nitawi mêtawêyini**
5. Occurrence, Non-occurrence (To Happen)			
kîkwây mîkwa itôtahk What is he/she presently doing? **tansîsi mîkwa itôtahk** How is he/she doing it right now?		**kîkwây emekwâ tôtahk** **tânsesîtôtahk mekwâc**	
kîkwây itahkamikan What is going on? **tân(i)s(i) îtahkamikahk** What is happening?		**tânsehtakamikahk**	
tân(i)s(i) ahpô kakîy ispayiw What can possibly happen?		**tânisi mâkespayik**	
6. Demonstration (To Show)			
	kisinahamo Show him/her. **ikisinahamowât** He/she is showing them. **kisinahamowât cî** Is he/she showing him/her/them?		**kiskinohamaw** **ekiskinohamawât** **ekiskinohamawât cî**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
	nikisinahamowâwak I am showing them.		**nikiskinohamawâwak**
	kikisinahamowâwak You showed them.		**kikiskinohamawâwak**
	kisinahamowinân Show us.		**kiskinohamawinân**

B. Spatial

1. <u>Location and Relative Position</u>

tân(i)s(i) îtastîkwâw How are they sitting?	**tân(i)s(i) itapitwâw** How are they sitting?	**tânisi etasteki**	**tânsehtapicik**
wayawîstîkwâw They are sitting circularly.	**mâmawapitwâw** They are sitting together.	**ewayawisteki**	**emâmawopicik/ ehasapicik**
tahkotastîkwâw They are sitting on top.	**misowîpitwâw** They are sitting all over.	**etahkohtasteki**	**esiswepicik**
tântiy astîkwâw Where are they placed?	**tântiy apitwâw** Where are they sitting?	**tân'te ehasteki**	**tân'te-ehapicik**
cîk'astîkwâw They are placed nearby.	**wayawîtimihk iyapitwâw** They are sitting outside.	**cîki-ehasteki**	**wayawitimihk ehapicik**
mîcisonâhtikohk tihtastîkwâw They are sitting on top of the table.	**pihcâyik iyapitwâw** They are sitting inside.	**etehtasteki**	**pihcâyihk ehapicik**
tântiy kakî astânaw Where can we put it?	**tântiy kakî ahânaw** Where can we put it?	**tân'te kakî-astânaw**	**tân'te kakî-ahânaw**

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
2. Distance			
wâhyaw cî ohci kipîhtîn Can you hear (it) from far?	**wâhyaw cî ohci kihpîhtawâw** Can you hear him from far?	**wâhyaw cî-ohci kipehten**	**wâhyaw cî-ohci kipehtawâw**
wâhyaw cî ohci kipîhtinâwâw Can you all hear (it) from far?	**wâhyaw cî ohci kipîhtawâwak** Can you hear them from far?	**wâhyaw cî ohci kipehtenâwâw**	**wâhyaw cî-ohci kipêhtawâwak**
3. Motion			
înakipayik (cî) kikitohcikan Did your musical instrument quit?	**înakît (cî) kitotâpânâsk** Did your car stop?	**enakipayik cî kikitohcikan**	**enakît cî kitôtâpânâsk**
(înakipayikwâw) cî kitayiwinisa Did your clothes stop?	**(inakatiskwâw) cî kitôtimak** Did your relatives leave you behind?	**enakipayiki cî kitayiwinisa**	**enakatiskik cî kitôtemak**
4. Direction			
tântiy tîhkisi tîtâstâyân In what direction am I to put this?	**tântiy tihkisi kitâhak**	**tân'te tehkeyisi kitâstâyân**	**tân'te tehkeyisi kitâhak**
(ôta) (cî) kâstayân Am I to put this here?	**(ôta) (cî) kâhak** Is this where I am to put it?	**ôta-cî kâstâyân**	**ôta-cî kâhak**

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
tântiy ôma kâstâyân Where am I to put this? **tân(i)s(i) ôma kîtastâyân** How am I to place this?	**tântiy awa katîhtahak** On top of what am I to place this? **tân(i)s(i) awa kîtahak** How am I to place this?	**tân'te-ôma kâstâyan**	**tân'te-awa katehtahak** **tân'sâwa ketahak**
tântiy (ôhi) (kâstâyân) Where am I to put these? **tân(i)s(i) (ôhi) (kîtastâyân)** How should I put these?	**tântiy (ôki) katihtahakwâw** On top of what am I to place these? **tânsi (ôki) (kîtahakwâw)** How should I place these?	**tân'te (ôhi) kâstâyân** **tânisi (ôhi) ketastâyân**	**tân'te (ôki) katehtahakik** **tânis (ôki) ketahakik**

5. Origin

tântiy ohci kîya Where are you from? **tântiy iyohcipayit** Where did he/she drive from?		**tân'te-ohci kîya** **tân'te-ehocipayit**	

6. Arrangement

kîkwây ikwa What now? **kîkwây ikwa kâstâyân** What do I place next?	**awîna-îkwa** Who's next? **awîna nîkân kâsamak** Who do I feed first?	**kîkwây ekwa** **kîkwây ekwa kâstâyân**	**awîn(ekwa)** **awîna nîkân kâsamak**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
7. <u>Dimension</u>			
<u>Size and Space</u>			
misâw cî (ôma) Is this big? **kîkway kiwâpahtin (imisâk)** Do you see anything big?	**misikitiw cî (awa)** Is he/she big? **awîna kiwâpamâw (imisikitit)** Who have you seen that was big?		
tânima (nawac) (misâw) Which one is bigger?	**awîna mâmawîyask (misikitiw)** Who is the biggest?		
C. Temporal			
1. <u>Point of Time, Period</u>			
tânispiy skwâyâc îmîcisoyin When was the last time you ate?		**tânispiy iskwayâc emîcisoyan**	
tânispiy îwîpîtohtiyin When are you coming?		**tânispiy ewi peyitohteyan**	
tântahto tipahikan îwîpîtohtiyin What time are you coming?		**tân'tahto tipahikan ewi peyitohteyan**	

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
2. Cessation			
kîkwây kakî îtohtaman What were you supposed to do? **tânispîy isko kakîsopwiw** How long will it be warm?	**îkâwihkâc cî ponatoskîyin** Don't you ever stop working?	**tânispi isko kakîsopwew**	**namoya wihkâc cî-eponatoskeyan**
3. Priority			
	âsay cî mîcisoyin Have you eaten already?		**âsay cî-eki mîcisoyan**
4. Simultaneousness			
	kîkwây kakîtotîn mîkwâ mîcisoyini What can you do while you are eating?		**kîkwây kakîtoten mekwâ mîcisoyani**
5. Present, Past, Future Reference			
kîkwây îmikwâ itohtahk What is he/she presently doing?		**kîkwây emekwâ-itotahk**	
6. Delay			
	tâniki kotahkîpayin Why are you late?		**tânehki kotahke-payiyan; tânehki kâ taciwihikawiyan**

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		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
D. Quantitative			
1. Number			
ayamihtâ ôma akihtâson Read this number.	**tânitahtasôwak kîtsânak** How many children are there in your family?		
ayimihtâ ôhi akihtâsona Read these numbers.			
2. Quantity			
tânîkohk kinitawîhtin How much do you want?	**tânikohk kinitawîmâw** How much do you want?	**tâniyikohk kinitaweyihten**	**tâniyikohk kînitaweyimâwak**
E. Qualitative			
1. Physical			
Visibility, Sight			
tân(i)s(i) kitâpahtîn How do you see it?	**tân(i)s(i) kitâpimâw** How do you see him/her?	**tânsi kititâpahten**	tânsi kititâpamâw
tânima nawac kimiyonîn Which one looks better to you?	**awîna nawac kimiyonawâw** Which one looks better to you?	**tânima nawac kimiyônen**	

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
Audibility and Hearing			
kîkwây kipîhtîn ikisîwîk What do you hear that is loud?	**tân(i)s(i) kitihtawâw** How is he/she to listen to?	**kîkwây kipehten ekisiwek**	**tânsi kititihtawâw**
kîkwây nawac kimîyohtin What sounds better to you?	**awîyak cî kipitawâw imâtot** Do you hear someone crying?		**awîyak cî kipehtawâw emâtot**
	awîna nawac kimîyohtawâw Who sounds better to you?		
Taste and Smell			
kiwîhkistîn cî Do you like the taste of it?	**kiwihkistâw cî** Do you like the taste of him/her?	**kiwihkisten cî**	
Texture			
nitomîskona Go and feel it.	**nito mîskon** Go and feel him/her.	**nitawi meskona**	**nitawi meskon**
Colour			
tânima nawac pakaskinâkwan Which one is a brighter color? **kîkwây pakaskinâkwan** What is brighter?	**tâna nawac pakaskinâkosiw** Which one is brighter in color?		**nitawi meskon**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
Age			
	tânîhko okîsikâmiyin How many days do you have? **tânitahto pîsimwîw** How many months old is he/she?		**tâniyikohk ehokîsikamiyin** **tânitahto pîsimwew**
	tân'tahto ponîyin How old are you?		**tânitahto piponeyin**
Physical Condition			
kîkwây ohci osîhcikâtîk What is it made of?		**kîkwây ehohcôsihcikâtek**	
Cleanliness and Presentability			
kanâcihtâ ôma wiyâkan Clean this dish/plate.	**kanâci awa mitâs** Clean these pants.		
kanacihtâ ôhi maskisina Clean these shoes.	**kanâci ôki pihîwak** Clean these grouse.		**kanâci ôki pihewak**
Material and Genuineness			
kîkwây ohci osîhcikâtîk What is this made of?	**kîkwây ohci iyosîcikâsot** What is this made of?	**kîkwây ehocôsihcikâtek**	**kîkwây ehocôsihcikâsot**
tân(i)s(i) ôma itâpatan How is this used?	**tân(i)s(i) awa itapatisit** How is this used?	**tânsômetâpatahk**	**tânsâwetâpatisit**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
Fullness			
tânimahikohk kitaskinahtân (minihkwâcikanis) How much have you put in the cup?	**tânimahikohk kitaskinahâw (askihk)** How much have you put in the pail?	**tânimayikohk kitaskinahtân minihkwâcikanis**	**tânimayikohk kitaskinahâw askihk**
2. Evaluative			
Value, Price			
tânsiy (ôma) itakihtiw (ôma) How much does this cost? **kî wîhtakihtiw (cî) (kiskotâkay)** Was your coat inexpensive?	**tânsi (awa) itakisiw (awa)** How much does this cost? **kî wîhtakisiw (cî) (kitâs)** Were your pants inexpensive?	**tânsoma-itakihtew** **kîwehtakihtew cî kiskotâkay**	**tânsâwa-itakisiw**
Rightness, Wrongness, Acceptability, Inacceptability			
kwayask (cî) (ôma) astîw Is this placed correctly? **kwayask (cî) (ôhi) astîwa** Are these placed correctly?	**kwayask (cî) (awa) apiw** Is this sitting correctly? **kwayask (cî) (ôki) apiwak** Are these sitting correctly?	**kwayask cî ôma astew** **kwayask cî ôhi astewa**	
kinahawastân (cî) kitayiwinisa Did you put your clothes away neatly?			

		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
Correctness, Incorrectness			
	(tâpwî) cî (ikosisi) kakîtwit Is it true? Is this what he/she said?		**tapwe cî ekoseyitwet**
	tâpwî cî itât ikotiy (kanitawâpit) Is it true that he/she told him/her to go and sit over there?		**tâpwe cî eyitât ekote kanitawâpiyit**
Successfulness, Unsuccessfulness			
	ki nihtâw asinahikân You write well.		
	ka kaskihtân piyisk ka nihtâ nihiyawiyin You will succeed in speaking Cree.		**ka kaskihtân piyisk ka nîhta nehiyaweyin**
	kîspin moya ki kocân moya kakaskihtân If you don't try, you will never succeed.		**kîspin namoya ki kocân/ kikocîn namoya kakaskihtân**

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		Dialect Variant (Plains Cree)	
Inanimate	*Animate*	*Inanimate*	*Animate*
F. Mental			
1. Reflection			
	tân(i)s(i) (itîhtam) (kôhkom) kâ kiwikawat What did your grandmother think when you visited her?		**tânsiteyihtam kôhkom kâkihokawat**
	kiskisiw cî kôhkom kayâs kâpiy isi pimâtisitwâw Does your grandmother remember the way they used to live a long time ago?		**kiskisiw cî kôhkom kayâs kâ pe-isi pimâtisicik**
G. Relational			
1. Action and Event Relations			
Manner, Means (How)			
(omisîsi) (isowîpin) (papîyahtik) Throw it slowly, like this.		**omisiyisi-isowepin papeyahtik**	

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
2. Contrastive Relations			
Equality, Inequality, Correspondence and Contrast			
(nawac) (ôma) tihtapowin This chair is better.		**(nawac) (ôma) tehtapiwin**	
3. Possessive Relations			
Ownership, Possession			
	kîyawâw yours **nîyanân** our **wîyawâw** theirs **ôki kîyawâw** These are yours.		
4. Logical Relation			
Conjunction and Disjunction			
	nimâmâ wîsta îwîpîtohtît My mother is coming too.		**nikâwiy wîsta ewi peyitohtet**

Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
Inclusion and Exclusion			
	kakîyaw itohtîwak (nakatiwak) (mâka) (awâsisa) They all went but they left the children.		**kahkiyaw itohtewak nakatewak mâka awâsisa**
Cause and Reason			
	nohtî kiwiw wîya îkaskihtahk He/she wants to go home for he/she is lonely.		**nohte kiwew wîya ekaskeyihtahk**
	tânîki mâka kapâpâpit Why is he/she laughing?		**tânehki mâka kâ pâhpâhpit**
	wîya soniyâwa otawît He/she won some money.		**ehotahowet soniyâwa**
Purpose			
îkâ tapahôpayik pîminakwân kwayask tahkopita Tie the rope tight so it won't unravel.		**kwayask tahkopita pîminahkwân ekâ tâpahôpayik**	

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Inanimate	*Animate*	Dialect Variant (Plains Cree) *Inanimate*	*Animate*
Condition			
	kîspin if **kîspin itohtiyâni nika nimihton** If I go, I will dance. **kâyapinaw kîspin kimowahki** We will stay home if it rains.		kîspin **kîspin itohteyani nika nîmihiton** **kâyapinaw kîspin kimowahki**
Focussing			
poko only **ôma** this		piko ôma	
tân(i)s(i) ôhi What about these? **îko poko masinahikan iyâyân** That is the only book I have. **inohtiy soskwahikiyân ôma** I want to iron.	**tân(i)s(i) ôki** What about these?	**tânisi mâkôhi** **ewako piko masinahikan iyâyân** **enohte soskwahikeyân ôma**	tânisi mâkôki

DIVISION III

Cultural Component

1. Traditional Culture

The focus of the cultural component for grades 7 through 9 is the "concept". In Division I, the focus was on "who" did things, and Division 2, it was on "when" things were done. In Division 3, the focus is on "why".

Although students of this age continue to think concretely, the focus upon concepts still involves hands-on experiences, but more emphasis is placed upon understanding the culture rather than simply being able to describe it.

Teachers are encouraged to add to the following list of activities and concepts according to the needs and interests of the community.

In Division 3, students should learn about (as a minimum):

Conserving Nature (Respect for Nature)	- beliefs regarding creation and man's relationship to Mother Earth - ecological nature of economy - survival dependent upon knowledge of nature and working with it rather than against it - little waste of game, all parts consumed or used - leaving nature as it was found so as to allow it to renew itself - not hunting game with dependent young - hunting only when food was required and never more than required

Ceremonies, Rituals and Feasts	- not a formal calendar year, but perceived seasonal changes in nature, determined when rituals were to occur - meaning and purpose of rituals and feasts (including burning of sacred substances, offerings, seasonal ceremonies, knowledge and wisdom seeking, songs and dances, and name giving) - symbolism of rituals, artifacts and foods (Elders should decide which concepts are appropriate for the school program.)
Cree Philosophy and Spirituality	- cycle of life - negative and positive emotions - traditional morals and values - mind, body and spirit - symbols used to represent these abstracts (circles, colors, numbers, tree of life and tipi)
Land and Territory	- nature of traditional land use and the concept of territory - traditional hunting and fishing grounds of the Cree - the travel routes for hunting and fishing and for intertribal trade - territorial boundaries and how they were understood intertribally - intertribal trade, cooperation and conflict - implication of traditional land use in treaties and present land claims
Life Cycle	- changes in a lifetime from birth to death - phases - rites of passage
Technology/Material Culture	- the material culture (technology and scientific understanding) - hides, sinews, ropes and clothing - shelter - domestic objects and tools - weapons - musical instruments such as drums and rattles - travel

	- medicine - food preservation and preparation
Comparison of Different Native Cultures	- beliefs - legends - territory - language - food - recreation - dance - song
Camp Roles and Interaction	- interactions and relationships among camp members - role of the Elders and the chief in the camp - the "specialists": sewers, hunters and medicine makers - educating the young, aunt/niece relationships, uncle/nephew relationships, disciplining - decision-making, conflict, cooperation and consensus
Seasonal Calendar	- the role of the seasons in determining economic and spiritual activity
Gatherings	- who would gather; when, where and why they would gather; and what they would do at gatherings - distant relatives - ceremonies and rituals - drumming, singing and dancing - handgames and competitions of skill and strength - storytelling
Change	- following the arrival of Europeans - settlers: who were they? where did they settle? what impact did they make? - government treaties: what are they? why were they made? when were they made? impact of treaties on Cree way of life, government obligations

2. Legends

In Division 3, students can learn about regional variations in legends, study them in more depth, and compare legends across cultures and in different Native languages. Teachers should decide, in consultation with regional or community Elders and resource people, which legends would be appropriate.

Some of the legends previously studied in Divisions 1 and 2 should be reviewed and developed further in Division 3. Grade 9 students should be exposed to at least three legends from different Native cultural groups.

3. Daily Routine

The daily routines of early adolescents involve mainly their friends. The primary concern of students in this age group is to begin to understand themselves in relation to others and in relation to adults. Since they are so people-oriented, the daily routines section should deal with topics concerning people rather than things. When studying sports days for example, students should spend as much time as possible learning how to communicate with their friends and with teachers or other adults, instead of learning the names of objects and rules.

The following activities should be adapted to suit the needs and interests of the community.

Home:
- interaction with older and younger brothers and sisters
- interaction with parents and older relatives in the home

School:
- intramurals
- sports days
- awards days
- open house

- gatherings in the home
- visiting the homes of others
- outdoor education
- dances
- field trips
- after-school activities

4. Contemporary Cultural Native Events and Lifestyles

Students should have an opportunity to be involved in the social and cultural events with their families, either in the school or on a field trip.

In Division 3, the student should (as a minimum):

- be involved in some Cree ceremony or ritual and understand the purpose and symbolism behind it
- learn a new song, dance or drumming
- complete a Native craft
- learn skills which will enable the student (at the end of grade 9) to survive in the wilderness
- understand the purposes of wakes and the traditional attitude towards death and dying
- learn about health care services: going to the hospital, visiting the dentist, school nurse, community health representative and the clinic
- learn about the various occupations of native people: farming, business and administration, clerical, communications, education, fine arts; industrial trades, and social and community services

While in Division 3, the students should have participated at least once in each of the following:

- contemporary hunting, fishing or trapping activity
- preparation for a feast with an understanding of the meaning behind the foods, rituals, and sym-bols involved
- some intertribal gatherings (pow wows, cultural/religious camps, rodeos, winter carnivals, and sporting events and a study of the different tribes and language groups represented)

Linguistic Component

Functions

The sentence structure introduced in the following functions are suggested examples only. The instructor is expected to introduce additional sentence structures at her discretion. The examples in the left-hand column refer to language use of Woodlands and Plains Cree. If specific variation occurs the Plains Cree dialect is included in the right-hand column. The full form of terms and phrases is provided. Fluent speakers of a community may use an informal, shortened language speech pattern

A. Giving and Getting Facts	Dialect Variant (Plains Cree)
1. Identifying	
ninîkihikwak Walter ikwa Jenny isihkâsotwâw My parents are called Walter and Jenny.	**ninekihikwak Walter ekwa Jenny isiyihkasowak**
ninîkihikwak ayâwak atawiw'kamik My parents own the store.	**ninekihikwak ayâwak atawew'kamik**
onihcikiskwapowinihk ohci ninikihikwak My parents are from Saddle Lake.	**onihcikiskwapowinihk ohci ninekihikwak**
2. Reporting, describing and narrating	
moyamiyomahcihowak ninîkihikwak My parents are not feeling well.	**namoya miyomahcihowak ninekihikwak**
kiyâpic oskayowiwak ninîkihikwak My parents are still young.	**keyâpic oskâyowiwak ninekihikwak**

	Dialect Variant (Plains Cree)
kinosowak ninîkihikwak My parents are tall.	**kinosowak ninekihikwak**
ninîkihikwak sohkâtoskitwâw My parents work hard.	**ninekihikwak sohkâtoskewak**
ninîkihikwak nihiyawiwak My parents speak Cree.	**ninekihikwak nehiyawewak**

3. Correcting

ninîkihikwak wahkomakanawâwa ayâyiwa wicikaskosiw sâkahikanihk My parents have relatives in Onion Lake, Saskatchewan.	**ninekihikwak wahkomakaniwâwa ayâyiwa wihcekaskosiw sâkahikanihk**
mâyiskamwak mâna ninîkihikwak nasipîwak My parents usually go into town on Saturday.	**mâyiskamwak mâna ninekihikwak nikotwâsokîsikâyiki**
ninîkihikwak nitôtinamâkwak/nitatâwistamâkwak maskisina My parents bought shoes for me.	**ninekihikwak nitôtinamâkwak/ nitatâwestamakwak maskisina**

4. Asking

kîkwây îwîtotahkwâw kinîkihikwak nikotwâsokîsikâyiki What do your parents do on Saturday?	**kîkwây etotahkik kinekihikwak nikotwâsokîsikâyiki**
tântahto piponitwâw kinîkihikwak How old are your parents?	**tântahto piponecik kinekihikwak**
tântiy ohci kinîkihikwak Where are your parents from?	**tân'te ohci kinekihikwak**
ôta cî îwîkitwâw kinîkihikwak Do your parents live here?	**ôta cî ewîkicik kinekihikwak**

	Dialect Variant (Plains Cree)
tânsi kinîkihikwak How are your parents?	**tân'si kinekihikwak**
tânsi sihkâsotwâw kinîkihikwak What are your parents' names?	**tân'se siyihkâsocik kinekihikwak**
tântahtasiyîk wîkiwak kitipahaskâniwâhk How many people live on your reserve?	**tân'tahto ayisiyiniwak kitipahaskâniwâhk**
nihiyawiwak cî ayisiniwak kitipahaskâniwâhk Do people speak Cree on your reserve?	**nehiyawewak cî ayisiyiniwak kitipahaskâniwâhk**

B. Stating and Finding Out Attitudes

1. Agreeing and Disagreeing

itîpîmoyân I agree.	**etepeyimoyân**
moya nitipimon I don't agree.	**namoya etepeyimoyân**
kitîpîmon cî Do you agree?	**kitepeyimon cî**
itîpîmot He/she agrees.	**etepeyimot**
moya itîpîmoyâhk We don't agree.	**namoya etepeyimoyâhk**

2. Denying

iyânwîhtaman You're denying it.	**ehânwehtaman**
îyânwîhtaman cî Are you denying it?	**ehânwehtaman cî**

	Dialect Variant (Plains Cree)
iyânwîhtahk îwî sipwîhtît She/ he denied that she/he planned to leave. **iyânwîhtahkwâw** They are denying it.	**ehânwehtahk ewi sipwehtet** **ehânwehtahkik**

3. Accepting, Declining, Offering and Inviting

ay-ay kitatamihin Thank you, I am grateful. **ikosi kiyâm** No, thank you.	**ay-ay kitatamihin** **ekosi kiyâm**
îkwa pî wîci mîcisominân Come on, come and eat with us. **iwîhkomikawiyin cî kâ wîkihtohk** Are you invited to the wedding?	**ekwa pe-wîci mîcisominân** **ewihkomikawiyan cî**

4. Offering To Do Something

îwî tôtamâtân I am going to do it for you. **mahtîsa kanîsohkamâtin** Let me help you.	**ewi tôtamâtân** **mahtesa kawîsohkamâtin**
kiwî nîsohkamawin cî Are you going to help me? **nisohkamâhk kimosômiwâw** All of you, help your grandfather.	**kiwî nîsohkamawin cî** **wîsohkamâhk kimosômiwâw**

5. Stating/Asking Whether One Knows or Doesn't Know

nikiskîhtîn akihtâsona I know the numerals.	**ekiskeyihtamân akihtâsona**

	Dialect Variant (Plains Cree)
kikiskiyitîn ci nitakihtâson Do you know my phone number?	**kikiskeyihten cî nitakihtâson**
kaskihtâw cî kîsi mikisihkahcikît Does she/he know how to do bead work? **îhî inihtâ mikisihkahcikît** Yes, she/he is pretty good at bead work.	**kaskihtâw cî ka mikisihkahciket** **ehâ nihtâ mikisihkahcikew**
moya kiskitahkwâw kîsi nihiyaw akihcikîtwâw They don't know how to count in Cree.	**namoya ekiskeyihtahkik kesi nehiyaw akihcikecik**
6. Stating/Asking Whether One Remembers or Has Forgotten	
nikiskisin I remember. **kikiskisin cî** Do you remember?	**nikiskisin** **kikiskisin cî**
îwanikiskisiyân I forgot it. **iwanikiskisiyin cî kimasinahikana** Did you forget your books?	**ewanikiskisiyân** **ewanikiskisiyan cî kimasinahikana**
7. Stating/Asking About Capability or Incapability	
nikaskihtân I can do it. **moya nikaskihtân kakaskwâsoyân** I don't know how to sew	**nikaskihtân** **namoya nikaskihtân kakaskikwâsoyân**
ikaskihtât cî kakaskwâsot Does she/he know how to sew? **îhî apisis kaskihtâw** Yes, she/he knows a little.	**ekaskihtât cî kakaskikwâsot** **ehâ apisis kaskihtâw**

Dialect Variant (Plains Cree)

8. Stating/Asking About Obligation

ohtaw poko kakiwiyân
I have to go home.
ohcitaw piko kakiweyân

ohtaw cî poko kakiwiyin
Do you have to go home?
ohcitaw cî piko kakiweyin

îhî ohtaw poko kakiwiyan
Yes, I have to go home.
ehâ ohcitaw piko kakiweyin

tânihki
Why?
tânehki

poko kanitaw wîcihakwâw kinîkihkwak
Because I have to help your parents.
osâm kanitaw wîcihakik kinekihikwak

9. Giving/Getting/Withholding Permission

kakitohtan wayawiw'kam'kohk
You can go to the bathroom.
kahkîtohtân nahapiw'kamikohk

nâpisisak cî kaki mitawiwak mwistas iskwisisak / iskwîsak pita tamîtawîwak îkwa mwistas napîsak
Can the boys play after the girls?
nâpesisak cî kaki metawewak ekwa mwestas iskwesisak

moya ipakitiniht ocînâsihk kîtohtît
He isn't allowed to go to town.
namoya epakitiniht ocenâsihk ketohtet

moya kakî mîcin îkoni
You can't eat those.
namoya kaki mîcin ewakoni/eyakoni

namaci kakî kiwîhtahâtwâw sihkîpayisa
Are they supposed to take the car home?
namacî kakî kiwehtahâcik sehkepimipayîsa

Dialect Variant (Plains Cree)

10. Stating/Asking About Liking and Disliking, Pleasure and Displeasure

takahkinâkwan cî
Is it pretty?
takahki nâkosiw cî
Is she pretty?

imîwîhtamân inikamoyân
I like to sing.
imîwîhtaman cî kîsta kanikamoyin
Do you like to sing too?

emiyweyihtamân enikamoyân
emiyweyihtaman cî kîsta enikamoyan

moya tâpwi nimîwîhtîn
I don't really like it.
imîwîhtahk cî Mary kâtoskit
Does Mary like to work?

namoya tâpwe nimiyweyihten
emiyweyihtahk cî Mary kâtosket

11. Stating Surprise

nikoskwîhtîn
I am surprised!
kikoskwîtîn cî
Are you surprised?

nikoskweyihten
kikoskweyihten cî

mâ
Oh, my gosh!
koskwîhtâkwân
It's surprising.

wahwâ
wâcistakâc

12. Stating/Asking About Satisfaction and Dissatisfaction

mistahi kimiyotôtawin
You've done lots for me.

	Dialect Variant (Plains Cree)
moya ikosi kîtwiyân That's not what I meant.	**namoyekosi ketweyân**
kiwanistohtîn You misunderstood.	**kiwanisitohten**

13. Stating Disappointment

ipomiyân I am disappointed.	**epomeyân**
kipomihin You disappoint me.	**kipomehin**
wiyakâc That's too bad.	
imihtâtaman cî Are you feeling sorry?	**emihtâtaman cî**
ni mihtâtistamawâw I feel sorry for her/him.	**ni mihtâtestamawâw**
imihtâtistamawakwâw I feel sorry for them.	**emihtâtestamawakik**

14. Stating/Asking About Preference

initawîhtamân ôma I want this one.	**enitaweyihtamân ôma**
moyôma kâ nitawîhtamân This is not what I want.	**namoyôma kâ nitaweyihtamân**
ôma cî kâ nitawîhtaman Is this the one you want?	**ôma cî kâ nitaweyihtaman**
tânima kâ nitawîhtaman Which one do you want?	**tânima kâ nitaweyihtaman**

	Dialect Variant (Plains Cree)
tânimanawac ki mîwîhtîn Which one do you like?	**tânimanawac ki miyweyihten**

15. Stating Gratitude

ninanâskomon I am grateful. **kinanâskomon cî** Are you thankful?	
ninanâskomon mâna wî mîcisoyâni I say grace before meals. **nanâskomotân imiwâyâyahk/ imiyomahcihoyahk** Let's be thankful that we are well.	**nanâskomotân emiywâyâyahk/emiyomahcihoyahk**

16. Stating/Asking About Want and Desire

(Inanimate)	*(Inanimate)*
initawîhtamân I want it. **initawîhtaman cî** Do you want it?	**enitaweyihtamân** **enitaweyihtaman cî**
kîkwây initawîhtaman What do you want? **ihakâwâtamân** I wish I could have it.	**kîkwây enitaweyihtaman** **ehakâwâtamân**
ihakawâtamawak I desire it from him. **ihakawâtaman cî** Do you wish you could have it?	**ehakâwâtamawak** **ehakawâtaman cî**

	Dialect Variant (Plains Cree)
moya tapiskitâ ikostspayik It doesn't happen.	**namoya tapikekâ ekosespayik**
(Animate)	*(Animate)*
initawîmak I want him/her.	**enitaweyimak**
initawîmat cî Do you want her/him?	**enitaweyimat cî**
awîna initawîmat Who do you want?	**awîna enitaweyimat**
ihakâwâtak I desire him/her.	**ehakâwâtak**
17. Apologizing and Forgiving	
imihtâtamân I am feeling sorry.	**emihtâtamân**
imihtâtîstamawak I feel sorry for him/her.	**emihtâtestamawak**
moya ohtaw itôtamân I didn't do it on purpose.	**namoyohcitaw etôtamân**
kâyinântaw itîhta Don't feel bad.	**ekâya nân'taw iteyihta**
ponîhta Don't think of it.	**poneyihta**
ponîhtamawin Forgive me.	**poneyihtamawin**
ponîhtamaw Forgive him/her	**poneyihtamaw**
niponîhtamawâw I forgave him/her	**niponeyihtamawâw**

Dialect Variant (Plains Cree)

18. Stating/Asking About Approval and Disapproval

(Inanimate)

nitakahkîtîn
I am pleased with it. — nitakahkeyihten

(Animate)

mitoni kwayask îko
That is a good idea. — mitoni kwayask ewako

kitakahkîtîn cî
Are you pleased with it? — kitakahkeyihten cî
moya miywâsin
It is not good. — namoya miywâsin

19 Stating Indifference

kiyâm
It's ok.
moya nântaw
It doesn't matter. — namoya nân'taw

pîyakwan
It is just the same. — peyakwan

C. Getting Things Done

1. Suggesting Action

mahtîsa atoskîtân
Let's work. — mahtesa atosketân
kasipwihtânaw cî
Shall we leave? — kasipwehtânaw cî

	Dialect Variant (Plains Cree)
mahtîsa nitaw kîsatoskîtân Let's finish working.	**mahtesa nitawi kîsatosketân**

2. Advising Others To Do Things

kakî kakwî nihiyawiyik You should try to speak Cree.	**kakî kakwe nehiyaweyek**
pita kakî mîcisoyîk You should eat first.	**pitamâ kakî mîcisoyek**
kâya pita wayawik Don't go out yet.	

3. Warning Others To Take Care

aswiyihtamok Be careful! (all of you)	**asweyihtamok**
nâkatihtamok Look out! (all of you)	**nâkateyihtamok**
kâya kwahtohtik sakâhk Don't wander too far in the bush.	**ekâya kwahtohtek sakâhk**
nakatihta isi tahkoskiyin Watch your step.	**nakateyihta esi tahkoskeyan**

4. Instructing or Directing Others To Do Things

kakiskinohamâtin I will teach you.	
kiskinohamaw Teach him/her.	
mâtahikî Scrape the hide.	**mâtahike**

	Dialect Variant (Plains Cree)
mîkisihkahciki Do bead work.	**mîkisihkahcike**
kiskinohamaw kikosis kîsi mâcît Show your son how to hunt.	**kiskinohamaw kikosis kesi mâcît**

5. Offering or Requesting Assistance

kanisohkamâtin I will help you. **mahtîsa kawîcihitin** Please, let me help you.	**mahtesa kawîcihitin**
mahtîsa pî nîsohkamawin Please, come and help me **kaki nisohkamawin cî** Can you help me?	**mahtesa pe nisohkamawin/wîcohkamawin**

D. Socializing

1. Greeting

tânsi hello **tansâtawiya** How are you doing?	
kâtamiskâtin I'll shake hands with you. **kayâs** long time (when two people haven't seen each other for a long time)	

Dialect Variant (Plains Cree)

2 Meeting, Introducing and Identifying

Alex Okemaw nitsihkâson
My name is Alex Okemaw.
kâmiyosicik kinosiwak ohci
I am from Goodfish.

kiwahkomâw ci Harry Sparklingeyes
Are you related to Harry Sparklingeyes?
nipapa Paul Memnook isihkâsow
My father's name is Paul Memnook.

kinistawiyimâw ci Grace
Do you know Grace?
ihi maskwacîsihk ohci
Yes, she is from Hobbema.

Alex Okema wnitisiyihkâson

kâmiyosicik kinosewak ohci

nohtâwiy Paul Memnook isiyihkâsow

kininstaweyimâw ci Grace

ehâ maskwacîsihk ohci

3 Leaving People

ikosi mâka
good bye
mîna kawâpamitin kihtwam/mîna kawâpamitin
I will see you again.

nimîwîhtîn iwâpamitân
I'm glad to see you.
miywâsin îwâpamitan
It was nice to see you.

kakotawîmitin
I'll miss you.

ekosi mâka

nimiyweyihten ewâpamitân

miywâsin ewâpamitân

kakwetaweyimitin

The sentence structures introduced below are suggested examples of notions only. The instructor should introduce additional sentence structures as appropriate. The examples in the left-hand column refer to language used by Woodlands and Plains Cree. If a variation occurs the Plains Cree dialect is included in the right-hand column. The linguistic element in parenthesis indicates that it can be placed in more than one position. The full form of terms and phrases is provided. Fluent speakers of a community may use an informal, shortened speech pattern.

	Dialect Variant (Plains Cree)
A. Existential	
1. Presence	
(Inanimate) Singular/Plural	
(ôma) tîhtapowin (ôma) wâpiskaw îkwa apisâsin This chair is white and small.	**(ôma) tehtapiwin (ôma) wâpiskâw ekwa apisâsin**
(ôhi) tîhtapowina (ôhi) wâpiskâwa ikwa apisâsinwa These chairs are white and small.	**(ôhi) tehtapiwina (ôhi) wâpiskâwa ekwa apisâsinwa**
(ôma) miywâsin (ôma) wâpimon (ôma) mâka sâkawâsin This is a nice mirror but a little bit narrow.	
(ôhi) miywâsinwa (ôhi) wâpimona mâka sâkawâsinwa These are new mirrors but they are a bit narrow.	

Dialect Variant (Plains Cree)

(ôma) ayimihtâ (ôma) masinahikan kâkispakîkihtik
Read this thick book.
(ôhi) ayimihtâ (ôhi) masinahikana kâkispakîkihtikwâw
Read these thick books.

(ôhi) ayimihtâ (ôhi) masinahikana kâkispakekihtiki

(ôma) wiyipâtan (ôma) minîkwâcikan kâ sipihkwâk
This blue cup is dirty.
(ôhi) wiyipâtanwa (ôhi) minikwâcikana kâ sîpihkwâkwâw
These blue cups are dirty.

(Animate) Singular/Plural

(awa) kaskitiwiminôs (awa) macihtwâw
This black cat is mean.
(ôki) minôsak (ôki) macihtwâwak
These cats are very mean.

(awa) kaskitewi minôs (awa) macihtwâw

(awa) atim (awa) apisîsiw ikwa macihcwâsiw
This dog is small and a little mean.
(ôki) atimwak (ôki) apisisiwak ikwa macihcwâsowak
These dogs are small and a little mean.

(awa) atim (awa) apisîsiw ekwa macihcwâsiw

(ôki) atimwak (ôki) apisisisiwak ekwa macihcwâsowak

2. Absence

(Inanimate) Singular/Plural

makway (cî) ihtakon minihkwâcikan îkanâtahk
Is there a clean cup available?

namoya kîkway (cî) ihtakon minihkwâcikanis ekanâtahk

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(makway) ihtakon minihkwâcikan îkanâtahk
There is no clean cup available.

makway (cî) ihtakona minihkwâcikana îkanâtahkwâw
Are there no clean cups available?
(makway) ihtakona minihkwâcikana îkanâtahkwâw
There are no clean cups available.

(Animate) Singular/Plural

kîkway (cî) kakî awihin masinahikanacikos inahowipotik
Do you have a sharp pencil to lend me?
kakî awihin cî masinahikanâcikos inahowipotik
Can you lend me a sharp pencil?

kîkway (cî) kakî awihin masinahikanacikosak inahowipotikwaw
Do you have any sharp pencils to lend me?
makway (cî) mâyimîtos kawâsô
Wasn't there a black poplar that blew down?

(makway) mâyimîtos kawâsô
There wasn't a black poplar that blew down.
makway (cî) mâyimîtosak kawâsowak (cî)
Were there any black poplars that blew down?

(makway) mâyimîtosak kawâsowak
None of the black poplars blew down.
(awa) mostos (awa) wâpiskisiw ikwâ sîkaciw
This cow is white and very thin.

Dialect Variant (Plains Cree)

namoya kîkway ihtakon minihkwâcikan(is) ekanâtahk

namoya kîkway cî ihtakonwa minihkwâcikana ekanâtahki

namoya kîkway ihtakonwa minihkwâcikana ekanâtahki

kîkway cî kitayâwâw kakî awihiyin ekinikipocikâsot masinahikanâhcikos

kakî-awihin cî masinahikanâhcikos ekinikipocikâsot

kîkway cî kitayâwâwak masinahikanahcikosak kakî awihiyin ekinikipocikâsocik

namoya kîkway cî mâyimîtos kawâsô

namoya kîkway mâyimîtos kawâsô

namoya kîkway cî mayimîtosak kawâsowak

namoya kîkway mâyimîtosak kawâsowak

(awa) mostos (awa) wâpiskisiw ekwa sîhkaciw

	Dialect Variant (Plains Cree)
(sîkaciw wâpiski-mostos) The white cow is very thin.	**sîhkaciw wâpiski-mostos**
(ôki) mostosak (ôki) wâpiskisowak îkwa sîkacowak These cows are white and very thin.	**(ôki) mostosak (ôki) wâpiskisowak ekwa sîhkaciwak**
(sîkaciwak wâpiski-mostosak) The white cows are very thin.	**sîhkaciwak wâpiski mostoswak**

3. Availability, Unavailability

(Inanimate) Singular/Plural

(ihtakon) (pîyak) minihkwâcikan (ihtakon) (pîyak) (îkanâtahk) There is one cup that is clean.	
(nihpîmastâ) ayimihcikiwasinahikan (nihpîmastâ) pâmayîsk atikîwiyin Put the book (newspaper) nearby before you go home.	**(nehpemastâ) ayamihcikewasinahikan (nehpemastâ) pâmayes ati kiweyan**
(ihtakona) (nîso) minihkwâcikana (ihtakona) (nîso) (îkanatahkwâw) There are two cups that are clean.	**ihtakonwa nîso minihkwâcikana ekanâtahki**
(nihpîmastâ) ayimihcikiwasinahikana (nihpîmastâ) pâmayîsk atikîwiyin Put the books (newspapers) nearby before you go home.	**nehpemastâ ayamihcikewasinahikana pâmayes ati kiweyan**

(Animate) Singular/Plural

(ihtahkô) (pokwîtiy) (ayisînow) (ihtahkô) (pokwîtiy) (tanîsohkamâsk) People are available everywhere to help you.	**ihtako pikweyite (ayisiyiniw) tanesohkamâsk/kawicohkamâsk**

(nihpîmâyâ) nâpîsis (nihpîmâyâ) (kîspin) (kikîsiwawiyîn) (nihpîmâyâ)
Stay nearby, little boy, if you have finished getting ready.

(ihtahkowak) (pokwîtiy) ayisînowak tânisohkamaskaw/kawicohkamâskik
People are available everywhere to help you.
(nihpîmâyâk) nâpîsisak (nihpîmâyâk) (kîspin) (kikîsiwawiyinâwâw) (nihpîmâyâk)
Stay nearby, little boys, if you have finished getting ready.

4. Possibility, Impossibility

(mwîstas) (kakî) mîcison (mwîstas) pôni masinahikiyini
You can eat later when you stop writing.
(mwîstas) kakî mîcisonâwâw (mwîstas) pôni masinahikîko
You can all eat after you stop writing.

moya kakî wîcîtin (wâpahki) nitaw mîtawini (wâpahki)
I may not be able to go with you when you go and play tomorrow.
moya kakî wîcîtinâwâw (wâpahki) nitaw mitawiyiko (wâpahki)
I may not be able to go with you when you go and play tomorrow.

(moya kakî) (wîcîtinâwâw) nitaw mîtawiko (moya kakî) (wicîtinâwâw)
I may not be able to go with you when you go and play.

Dialect Variant (Plains Cree)

Paul, nipemâyâ kîspin kikîsi wawiyân
Paul, stay nearby if you have finished getting ready.

nâpesisak, nihpemâyâk kîspin kikîsi wawiyânâwâw

mwestas kakî mîcison pôni masinahikeyani

mwestas kakî mîcisonâwâw pôni masinahikeyeko

namoya kakî wîcetin wâpahki nitawi metaweyani/
namoya etikwe kakî wîcetin wâpahki nitawi metaweyani

namoya kakî wîcetinâwâw wâpahki nitawi metawehki

namoya kakî wîcetinâwaw nitawi metaweyeko

Dialect Variant (Plains Cree)

5. Occurrence, Non-Occurrence

imîkwâ atoskît îsa kâ pahkisihk
He/she fell while he/she was working.
emekwâ atosket esa kâ pahkisihk

(mitoni) (îsa) (kî mâyahkamikan) (otâkosîhk)/
(kî mâyahkamikan îsa mitoni otâkosîhk)/
(otâkosîhk îsa mitoni kî mâyahkamikan)
Something very bad happened yesterday.
mitonesa kî mâyahkamikan otâkosîhk/
kî mâyahkamikan esa mitoni otâkosîhk/
otâkosîhk esa mitoni kî mâyahkamikan

(ka) (miyopayiw) kîspin kî (nitohtawîyin)
Everything would have gone well if you had listened to me.

B. Spatial

1. Location and Relative Position

(Inanimate) Singular/Plural

tântiy (ôma) iyastîk (ôma)
Where is this situated (sitting)?
tân'te ôma-ehastek

tâns(i)y (ôma) itastîk(ôma)
How is this sitting (situated)?
tân'te ôma-etastek

tântiy ôhi iyastîkwâw
Where are these sitting?
tân'te ôhi ehasteki

tân(i)s(i)y ôhi itastîkwâw
How are these sitting?
tân'te ôhi etasteki

(Animate) Singular/Plural

tântiy awa îyapit
Where is this/he/she sitting?
tânte awa ehapit

tân(i)s(i)y awa îtapit
How is this/he/she sitting?
tânsâwa etapit

Dialect Variant (Plains Cree)

tântiy ôki îyapitwâw
Where are these/they sitting?
tân(i)s(i)y ôki îtapitwâw
How are these/they sitting?

tân'te ôki ehapicik

tânsôki - etapicik

2. Distance

(Inanimate) Singular/Plural

wâhyaw cî ohci kipîhtîn pimihâkan
Can you hear the airplane from far away?
wâhyaw cî ohci kipîhtînâwâw pimihâkan
Can you all near the airplane from far away?

wâhyaw cî ohci kipehten pimihâkan

wâhyaw cî ohci kipehtenâwâw pimihâkan

(Animate) Singular/Plural

wâhyaw cî ohci kipîhtawâw mahîkan îyoyot
Could you hear the wolf howling from far away?
wâhyaw cî ohci kipîhtawâwâwak mahîkanak îyoyotwaw
Could you (all) hear the wolves howling from far away?

wâhyaw cî ohci kipehtawâw mahihkan ewiyoyot

wâhyaw cî ohci kipehtawâwâwak mahihkanak ewiyoyocik

3. Motion

(Inanimate) Singular/Plural

înakinaman cî kikitohcikan ahpô înakipayik
Did you stop your musical instrument or did it stop by itself?
înakinaman cî kitayiwinisa ahpô îkîsipayikwâw
Did you stop your clothes (in the dryer) or did they stop by themselves?

enakinaman cî kikitohcikan ahpô enakipayik

enakinaman cî kitayiwinisa ahpô ekisipayiki

(Animate) Singular/Plural

Dialect Variant (Plains Cree)

înakinat cî kitôtâpânâsk ahpô inakipayit
Did you stop your car or did it stop by itself?
enakinat cî kitôtâpânâsk ahpô enakipayit

îpî-îspîcitwâw cî kitotîmak ôta ahpô ipi kiyokîtwâw
Did your relatives move here or have they come to visit?
epe - ispicicik cî kitotemak ôta aphô epe kihokecik

4. Direction

(Inanimate) Singular/Plural

tântiy tîkîsi (ôma) tîtastâyân (ôma)
In what direction should I put this?
tân'te tehkeyisi-ôma ketastâyân

tân(i)s(i) (ôma) kîtastâyân (ôma)
How am I supposed to put this?
tânsisôma ketastâyân

ôta cî (ôma) kâstâyân (ôma)
Am I to put this here?
ôta cî ôma kâstâyân

tântiy tîkîsi (ôhi) tîtastâyân (ôhi)
In what direction am I to put these?
tân'te itehkeyisi (ôhi) ketastâyân

tânisi (ôhi) kîtastâyân
How am I supposed to put these?
tân's(ôhi) ketastâyân

ôta cî (ôhi) kâstâyân (ôhi)
Am I to put these here?
ôta cî (ôhi) kâstâyân

(Animate) Singular/Plural

ôta (cî) kâhak (cî)
Am I to put him/her here?
ôta (cî) kâhak

tântiy (awa) tihtahak (awa)
Where am I to place him/her?
tân'te (awa) ka tehtahak

Dialect Variant (Plains Cree)

tân(i)s(i) (awa) kîtahak (awa)
How am I to place him?
ôta (cî) kâhakwâw (cî)
Am I to put them here?

ôta (cî) kâhakik

tântiy (ôki) tihtahakwâw (ôki)
Where am I to place these?
tân(i)s(i) (ôki) kîtahakwâw (ôki)
How am I to place these?

tân'te (ôki) ka tehtahakik

tân's(ôki) ketahakik

5. Dimension

Size and Shape

(Inanimate)

misi tihtapowin (cî) ôma (cî)
Is this is a big chair?
tânima nawac misâw ôma ahpô nîma
Which is bigger? This one or that one?

misitehtapiwin cî ôma

tanima nawac misâw ôma ahpô nema

kîkwây nawac kimiyonîn ôma ahpô nîma
Which looks better to you, this one or that one?

kîkwây nawac kimiyonen ôma aphô nema

(Animate)

kinowapîkisiw (cî) awa (cî)
Is this one long?
awîna nawac misikitiw awa ahpô nâha
Which is bigger this one or that one?

kinosiw (cî)awa (cî)

Dialect Variant (Plains Cree)

C. Temporal

1. Point of Time, Period

(Animate)

tântahto tipahikan inocihtâyin ka piminawasoyin
How many hours did it take you to cook?
tânispiy iwî nitaw kiyokawat kôhkom
When are you going to visit your grandmother?

tân'tahto tipahikan enocihtâyan ka piminawasoyan

tânispiy ewi nitawi kihokawat kôhkom

2. Priority

(Animate)

tântiy îki wîkitwâw kinîkîkwak pâmayîs kânihtawikiyin
Where did your parents live before you were born?
tânispiy îki sipwipicitwâw kinîkîhikwak
When did your parents move away?

tân'te eki wîkicik kinekihikwak pâmayes nihtâwikiyin

tânispiy eki sipwepicicik kinekihikwak

3. Simultaneousness

(Animate)

kîspin kinohtîkwasin mîkwâ pimakocinîyahki, kîkwây kâ tôtîn
If you get sleepy while we are driving, what will you do?

kîspin kinohtekwasin mekwâ pimakocinîyahki tânsi katôten

Dialect Variant (Plains Cree)

D. Quantitative

1. Number

(Animate)

tânihi kikaskihtân tâyamihtâyin akihtâsona
Which numbers are you able to read?
kakaskihtân cî (kahkiyaw) (tâkimatwâw) (acakosak)
Can you count all the stars?

kakaskihtân cî kahkiyaw tâkimacik acahkosąk

2. Quantity

(Animate)

tânîkohk kinitawîtîn sîwihtâkan
How much salt do you want?

tâniyikohk kinitaweyihten sîwihtâkan

tânikohk kinitawîmâw pahkwîsikan
How much bannock do you want?

tâniyikohk kinitaweyimâw pahkwesikan

E. Qualitative

1. Physical

Moisture, Humidity

(Animate)

mîmawâw cî
Is the air moist?

Dialect Variant (Plains Cree)

Visibility, Sight

(Inanimate)

tânisi kitisinîn
How do you see it?

(Animate)

tânisi kitisinawâw
How do you see him/her?

Audibility and Hearing

(Animate)

kikacihtawâw cî mahîkan lwiyoyot
Did you get to hear the wolf howling?

tânisi kitisinen
Did you get to hear the wolf howling?

Taste and Smell

(Animate)

tânima nawac kiwîhkistîn
Which one tastes better to you?

tânima nawac ki wîhkisten
Which one tastes better?

Texture

(Animate)

yôskâw cî
Is it soft?
maskawâw cî
Is it hard?

Dialect Variant (Plains Cree)

tânima nawac yôskâw ahpô maskawâw
Which one is soft or hard?

Age

(Animate)

tânitahto poniw îkwa kitânis
How old is your daughter now?
kitati kîtiyayôwin îkwa
You are getting old now.

tânitahto piponew ekwa kitânis
kitati kihtehayowin ekwa

tânitahto poniwak îkwa kitawâsimsak
How old are your children now?
kitati kîtiyayôwinâwâw îkwa
You are all getting old now.

tânitahto piponewak ekwa kitawâsim'sak
kitati kihtehayowinâwâw ekwa

Physical Condition

(Animate)

tân(i)s(i) îkwa itamahcihô kôhkom
How is your grandmother feeling now?

tânsi ekwa itamahcihô kôhkom

Accessibility

(Inanimate)

wâpahki cî takipahikatîk atawiwikamik
Will the store be closed tomorrow?

wâpahki cî kakipahikâtek atâwewkamik

Dialect Variant (Plains Cree)

Cleanliness and Presentability

(Animate)

kanâtiso cî kawâpiskisit (nâha) nitâs
Are my white pants clean?

Material and Genuineness

(Animate)

pakwânikamik ohcosîcikatiw apahkwâsonikin — **apahkwasonekin ohcôsîcikâtew pakwanikamik**
The tent is made of canvas.

2. Evaluative

Rightness, Wrongness, Acceptability, Inacceptability

(Animate)

kwayask cî atoskiw otâkosîhk — **kwayask cî atoskew otâkosîhk**
Did he/she work well yesterday?
kwayask cî atoskiwak otâkosîhk — **kwayask cî atoskewak otâkosîhk**
Did they work well yesterday?

Utility, Inutility

(Animate)

miyopatisiwak ôki astisak — **miywâpatisiwak ôki - astisak**
These mitts/gloves are very useful.
miyopatiso awa asâpâp — **miywâpatisiw awa asapâp**
This thread is very useful.

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	Dialect Variant (Plains Cree)
miyopatan ôma masinahikanacikos This pencil is very useful.	**miywâpatisiw awa misinahikanâhcikos**
(inanimate)	
miyopatanwa ôhi wiyâkana These dishes are very useful.	**miywâpatanwa ôhi wiyâkana**
Importance, Unimportance	
kihcîhta respect it, take care of it	**kihceyihta**
mistahîyiko a large amount of that one	**mistahewako**
mamîcihta be proud	**mamihcihta**
(mamicihiko) iko ikaskihtâyin Be proud that you can do that.	
Normality, Abnormality	
tahki usually, constantly	**mâna**
niyistaw all the time	**neyistaw**
mahtâw powerful spiritually	**mamahtâw**
mastaw recent	
tahki ikimowahk It is constantly raining.	**tahki ekimowahk**

Dialect Variant (Plains Cree)

(Animate)

(niyistaw) inipât
He/she is always sleeping.
neyistaw enipât

(niyistaw) inipâhtwâw
They are always sleeping.
neyistaw enipâcik

mahtâw ayisîniw awa
This is a spiritually powerful person.
mamâhtâw ayisiyiniw awa

mahtâw ayisîniwak ôki
These are spiritually powerful people.
mamâhtâw ayisiyiniwak ôki

Facility, Difficulty

(Animate)

nihtâ nimîhitow
He/she can dance well.
nihta nîmihitow

F. **Mental**

1 Reflection

(Animate)

ikî ihtatîmak tâtoskît
I thought he/she would work.
eki ihtateyimak kâtosket

G. **Relational**

1. Action and Event Relations

Agency (who)

Dialect Variant (Plains Cree)

(Animate)

(wâpokwaniya) (ohpikihtât) (nimâmâ)
My mother grows flowers.
wâpikwaniya ehohpikihtât nikâwiy

(wâpokwaniy) (ohpikihtât) (nimâmâ)
My mother grows a flower.
wâpikwaniy ehohpikihtât nikâwiy

(nimosôm) (pâskiswiw) (môswa)
My grandfather shot a moose.
nimosôm pâskiswew môswa

Objective (what)

(Inanimate)

(ikosîsi) (kayayôtîkohtiw) (iskwâtim)
Let the door remain open.
ekosiyisi kesi yohtekotew iskwâhtem

(Animate)

kîya pita mîciso
You eat first.
kîya pita mîciso

Manner, Means (how)

(Animate)

(kwaskwintowân) (papiyahtik) (pimohsiniy)
Throw the ball slowly.
pâkahtowan papeyahtik pimwasine/nisihkâc wepin pâkahtowan

Causative

(Inanimate)

kakîyositân cî nikihtocikan
Can you fix my musical instrument?
kakî-osihtân cî nikitohcikan

	Dialect Variant (Plains Cree)
(Animate)	
kakiyosihâw cî nitôtâpânâsk Can you fix my car/wagon?	**kakî-osihâw cî nitôtâpânâsk**
ikitipowîkasamât îsa otakosîhk She had a perm yesterday.	**eki tipawehkasamât esa otâkosîhk**
2. Contrastive Relations	
Equality, Inequality, Correspondence and Contrast	
(Animate)	
nawac ôma miywâsin tîhtapowin iyikohk nîma This chair is better than that one.	**nawac ôma miywâsin tehtapiwin iyikohk nema**
(Inanimate)	
(piyakwan) (ôhi) (nîso) (tîhtapowina) These two chairs are the same.	**peyakwan ôhi nîso tehtapiwina**
3. Logical Relations	
Conjunction and Disjunction	
(Animate)	
mâmawiyatwâw nâpîsak The boys are all together.	**emâmawiyaticik nâpesisak**
(nîsoyi) (ôki) (astisak) There are two pairs of mitts.	**nîswayihk ôki astisak**

Dialect Variant (Plains Cree)

Effect

(Animate)

(mayaw) (kâwâpimât) (imâci pâhpit)
As soon as he sees him, he starts laughing.

mayaw kâ wâpamât emâci pâhpit

Purpose

îkohci
because, for, for that reason

ekohci

SECTION
THREE

LANGUAGE AND LANGUAGE DEVELOPMENT

WHAT IS LANGUAGE?

"Language is speaking, walking or moving your body with a certain attitude or feeling. It is the gesturing or moving of the hands to indicate direction, size, length, depth, shape or emotion. It is the facial display of emotion."

Angelique Cardinal and Mary E. Giroux
Interview, Slave Lake, Alberta, Fall 1987

Language is a combination of written or spoken sounds and non-verbal gestures and expressive cues which communicate thought, feelings, ideas and information. In other words, language is used to communicate thoughts, feelings and ideas with accompanying of verbal and non-verbal behaviour in presenting written or spoken information.

1. Language allows the speaker to express or tell about personal experiences. In turn, the language that we have available to us determines our world view.

2. Language allows people to establish and maintain relationships with one another.

3. Language gives us a bond with the language itself and with the situation in which it is used.

LANGUAGE DEVELOPMENT AND ACQUISITION

The process of acquiring a second language involves the cultural, social and cognitive skills that have been developed in the first language. Acquiring a second language focuses on the ability to communicate effectively; to understand and to be understood. The primary use of language is to convey meaning. Language acquisition is a cognitive and affective process, the outcome of which is communicative competency and proficiency. Language acquisition is progressive and developmental.
Language can be acquired in formal or informal settings that allow for interaction and negotiation for meaning. The learner requires comprehensible input, that is, language which contains meaning and structure which is only a little beyond the student's current level of competence. The input should be culturally authentic, interesting and relevant. The context must be meaningful to ensure that learning is effective and permanent.
Students produce speech in the second language when they are ready. Acquisition is enhanced when the learner is motivated, self-confident, and calm.

Since the main reason for acquisition of a second language is communication, errors should be corrected only when they interfere with understanding of the message.

Students should not be expected to master every aspect of a particular function, situation or topic in a single unit of instruction. Students learn to handle more complex aspects of language with greater ease as their experience with the language increases.

LANGUAGE PROFICIENCY

"Proficiency" means the language user is able to communicate to a listener what he would like to say and is able to comprehend the response in the target language. Proficiency refers to the degree of control of the language that the student has. The focus is on what the students can do with the language and how well they use it.

Language development is a continuous, cumulative and spiraling process. The students move from the familiar to the unfamiliar, from simple to complex, from concrete to abstract, always building upon existing knowledge to assist them in understanding and mastering new knowledge. Students acquire the ability to communicate effectively the range of linguistic functions, notions and context from level to level. In other words, their language proficiency increases.

DIALECT

There are dialect variations in several of the native languages in Alberta. There are at least four dialects of the Cree language. This guide uses two dialects -- Plains Cree and Woodlands Cree.

These variations arise from many sources, including the following:

1. Physical environment

People living in a particular topographical region use terms that are relative to the region. For example, some terms used by people living in close proximity to a river or a large body of water would be unfamiliar to people who live in other topographical regions.

2. Isolation

a) People living in communities that have retained their traditional way of life and beliefs, still practice ceremonies and rituals. Consequently they use

words which are unfamiliar to those who live in a less traditional way.

Traditional Cree is sometimes referred to as "Old Cree" or "High Cree".

b) People living in areas where there is a dense Native population and a high percentage of Native language speakers have more opportunities to practice and retain the Cree language.

3. Speed

People from different areas often speak at different speeds.

4. Structure

Endings or suffixes may differ. Different words may be used to mean the same thing. Each school with the consensus of the community should decide which dialect is to be taught.

LITERACY

The Cree Language and Culture Program uses the "communicative approach" which stresses competency and emphasises speaking and listening skills.

Literacy skills also have a role in a Cree language program even though Cree is primarily an oral language. The written form ensures the maintenance of the language.

It is up to the community to decide to what extent it wishes the Program to include literacy, and when literacy should be introduced. If there are preferred ways and methods of teaching literacy, it is up to the community to request and suggest them as well. Written language should be learned only after the student has mastered the basics of the oral language.

Considerations for Teaching Literacy:

1. Language involves five skills -- listening, speaking, reading, writing and viewing -- which should be taught simultaneously.

Listening - Listening skills enable the students to derive meaning and understanding from speech. As early as possible students should be exposed to authentic speech. The language should be meaningful and presented in a variety of forms.

Speaking - Speaking skills enable the students to express themselves orally. The communication situations should be as realistic, authentic and relevant as possible. To develop speaking skills the teacher should encourage spontaneity and creativity.

Students should have the opportunity to express their own thoughts, opinions and observations. As well, students should be encouraged to experiment with creating new messages on their own or with the teacher's help. Corrections should never interfere with the dynamics of developing communicative

competency.

Reading - Reading skills enable the students to derive meaning and understanding from print. Oral language proficiency is a prerequisite for developing reading skills. The student should have a firm foundation in listening and speaking skills before reading. The materials must be meaningful, interesting to the student and contain familiar vocabulary.

Writing - Writing skills enable the student to communicate in writing. Writing should be learned after the student has a good oral command of structure and vocabulary. There must be a clear reason to write, and a desire to create, write and share. This may be accomplished by linking writing activities to real life. Writing activities should reflect the student's interests and needs. At first, students should be encouraged to write for communication. Spelling and grammar can be developed later.

Viewing - Viewing skills should develop the student's capacity to understand and take full advantage of visual experiences, to learn through observation.

The teacher can provide visual experiences through displays, films, slides, pictures, videotapes, filmstrips, and by modeling body gestures. The teacher should encourage students to understand and evaluate visual communication at literal and interpretative levels. Visual communication assists in developing and maintaining verbal and written communication.

2. The teaching strategies used to teach literacy skills are crucial. Teachers often introduce reading and writing prematurely with second language students. A combination of the "learning experience" approach and the "whole language" approach is recommended. Being literate or knowing how to read and write, is a personal attribute which varies from person to person. Literacy functions and skills should reflect what is most meaningful and useful for the student and the community.

3. The child learns through a variety of sensory modes. Research has shown that multisensory learning is lasting learning. Instructional activities should capitalize on the child's ability to learn through the five senses: sight, smell, hearing, touch and taste.

ORTHOGRAPHY

Each community should decide what orthography is to be used. Elders will be a source of advice regarding an appropriate writing system for the community.

The 14-character Pentland Cree Orthography is used in this program guide. For those who wish to instruct using the syllabic system, see the "Syllabic Chart" on page 165. Whether the syllabic or Roman orthography is used, time should be allotted for learning and developing literacy skills.

Plan to expose students to different writing systems such as pictographs and hieroglyphics.

KEY TO THE CREE SYLLABIC SYSTEM
VOWELS

As in *met*	As in *pin*	As in *no*	As in *pun*	As in *pan*	Final Consonants
â	e	o	u	a	
∇ e	△ i	▷ o	◁ a	◁̇ â	
∇· we	△· wi	▷· wo	◁· wa	◁̇· wâ	· w
∨ pe	∧ pi	> po	< pa	<̇ pâ	ı p
∪ te	∩ ti	⊃ to	⊂ ta	⊂̇ tâ	⁄ t
٩ ke	٩ ki	d ko	b ka	ḃ kâ	` k
٦ ce	٢ ci	ل co	ᒐ ca	ᒐ̇ câ	- c
٦ me	٢ mi	⊥ mo	L ma	L̇ mâ	ς m
ᓀ ne	ᓂ ni	ᓅ no	ᓇ na	ᓇ̇ nâ	⁾ n
ᔦ se	ᔨ si	ᔪ so	ᔦ sa	ᔦ̇ sâ	⁰ s
ᔧ ye	ᔭ yi	ᔫ yo	ᔭ ya	ᔭ̇ yâ	+ y

o = w ᕒ = l ᖇ = r ᐦ = h ᕽ hk

· = a dot above syllabic to signify the long sound.

CREE SOUND SYSTEM (VOWELS)

As in *met* â	As in *pin* e	As in *no* o	As in *pun* u	As in *pan* a	Final Consonants
e	i	o	a	a	
e - esa	i - isko	ô - ôma o - osâm	a - aspin	â - âstam	w - wahyaw
we - wepinam	wî - wîcihâw wi - wihkâc	wô - newôki wo - newo	wa - wanisin	wâ - wâpamew	p - nisosap
pe - petâw	pî - pîsim pi - piciw	pô - pôsiw po - pohtahew	pa - pahpiw	pâ - pâsam	t - nipit
te - tepwew	tî - Tîna ti - tsimiw	tô - tôcikâtew to - tohtosâpoy	ta - tahkaw	tâ - tânte	k - sikâk
ke - kekâc	kî - kîkwây ki - kinwes	kô - kôna ko - kohkom	ka - kapesiw	kâ - kâkwa	c - nâspic
ce - ceskwa	cî - cîki ci - cikemâ	cô - côcô co - cohkâp	ca - cakek	câ - cacâstapiwew	m - atim
me - metawew	mî - mîna mi - minôs	mô - môswa mo - mostos	ma - maskwa	mâ - mâkwa	n - kisin
ne - nema	nî - nîsta ni - nisto	nô - nôsôskam no - nohkom	na - namoya	nâ - nâpew	s - pitos
se - semâk	sî - sîpa si - sihkos	sô - sôniyâw so - sisone	sa - sakahikan	sâ - sâkahikan	y - askiy
wa - wawiyesiw	wa - wawyiw yi - yikwaskwan	yô - wiyôyow yo - yoskâw	ya - yahkinam	yâ - yâwinâkwan	

aw - âskaw l - Lina r - Rita hk - pahkwahk h - apih ^ - long sound

CREE SOUND SYSTEM (VOWELS)

As in *met* â	As in *pin* e	As in *no* o	As in *pun* u	As in *pan* â	Final Consonants
e	i	o	a	â	
we - wept	wî - we wi - win	wo - wool	wa - wonder	wâ - war	w - bow
pe - pedal	pî - pea pi - pin	pô - polish po - possess	pa - pun	pâ - par	p - soap
te - tell	tî - tea ti - tin	tô - tooth to - to	ta - tub	tâ - tar	t - meet
ke - Kelly	kî - key ki - kilogram	ko - kodak	ka - cup	kâ - kar	k - mark
ce - tsetse	ci - wal(tz)ing	co -	ca - tzar	câ -	c - cats
me - met	mî - meet mi - misdeed	mo - mole	ma - must	mâ - mark	m - Sam
ne - never	nî - kneel ni - nipple	no - no	na - nut	nâ - napkin	n - son
se - sell	sî - seek si - sissy	so - so	sa - sum	sâ - sad	s - boys
ye - yell	yî - yield yi - yearn	yo - yoyo	ya - Buyan	yâ - yard	y - boy

aw - as in now l - Leo r - Rita hk h - hall ^ - circumflex

a stress mark over a vowel to signify the long sound

SECTION
FOUR

GUIDELINES AND SUGGESTIONS FOR IMPLEMENTATION

Community members, school administrators, instructors, students and Elders all have an important role to play in a successful Cree program. A good program will have consistent, active and coordinated support from each of these groups.

Role of the Community

Community members are the prime factor in the success of this program because they know the needs of the students and influence the community's and students' attitudes about the program. Community members can:

a. provide cultural and linguistic information to the school.

b. ensure the availability of community resource people.

c. provide guidance in the selection of community resource people.

d. provide a mechanism or process for contacting Elders and obtaining community resources.

e. promote the program inside and outside the community, with students, community members and Elders.

f. reactivate the functional use of the Cree language in the home and community.

Role of the Administrator

The school is a vehicle for promoting, maintaining and developing the Cree Language and Culture Program. Administrators can:

a. support the program (verbally and through action).

b. give prominence and status to the program by making it an integral part of the school, a serious and important subject, not an "option" or a "catch-all" for unassigned time.

c. accommodate and ensure inservice training for teachers of the program.

d. actively seek and maintain contact with community Elders and other resource people.

e. actively seek and maintain support for the program.

f. ensure and maintain direct parental input and support by establishing a parent advisory committee.

g. support students and instructors by following through on their requests regarding various needs of the program.

Role of the Instructor

The instructor, who is in direct contact with the student, can greatly influence the student's response to the program. The instructor should be fluent in the language, knowledgeable about the culture and open to community input.

The instructor can:

a. act as a model to the students by using the Cree language and modelling appropriate behavior.

b. actively provide the student with cultural explanations and information.

c. provide access to information and resources (e.g., adopt the traditional approach to Elders, presenting the Elder with "tobacco" and having the Elder define the significance of tobacco and the important role it plays in ceremonial activities).

d. make use of available community (human and material) learning resources.

Role of the Student

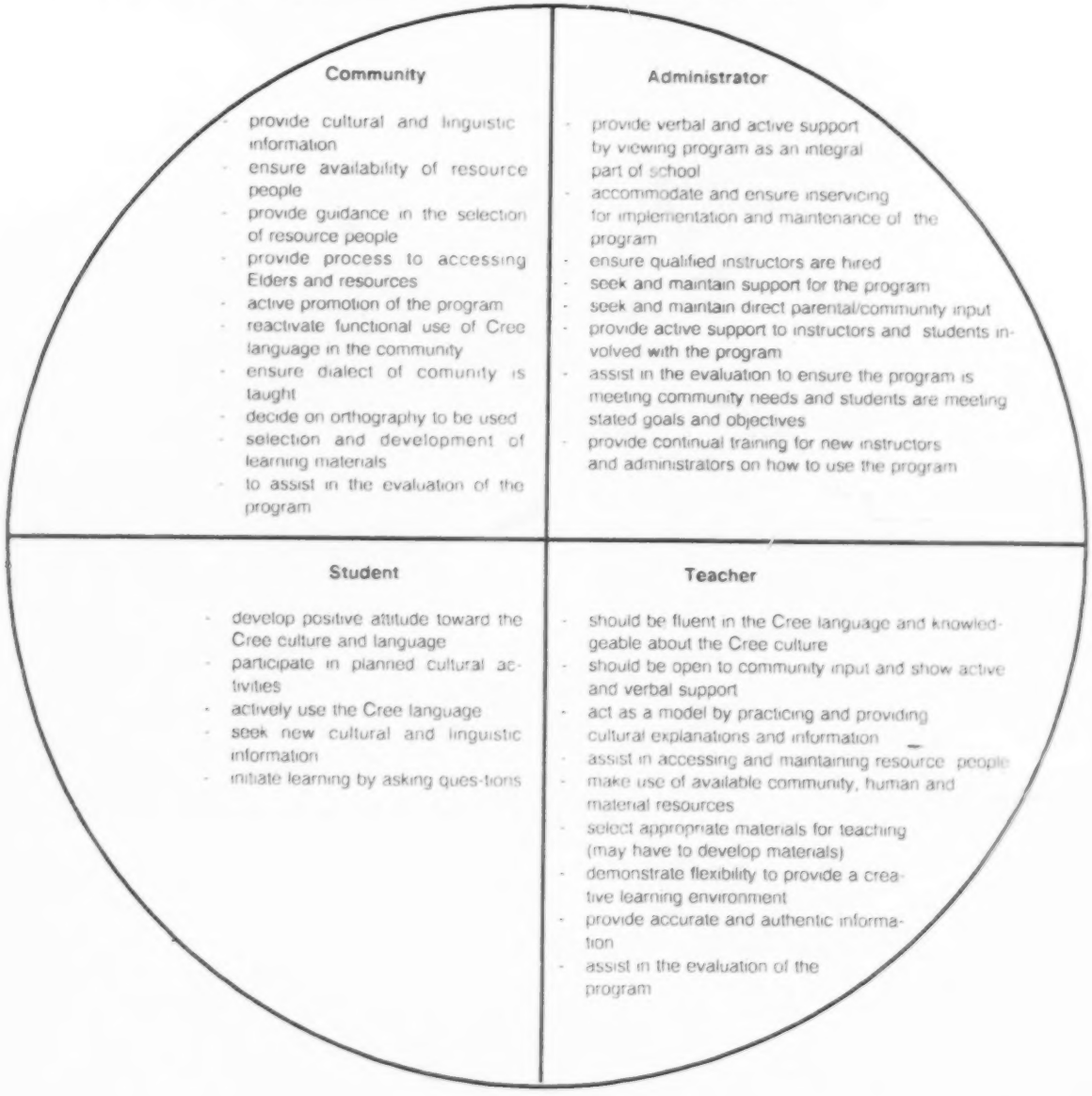
The student can:

a. participate in planned cultural activities.

b. use the learned language inside and outside the classroom.

c. seek new cultural and linguistic information from: peers in school, at home, in the community, and in other communities, family (parents, siblings, extended family), and other sources, such as locally developed tapes, films, and books.

This diagram outlines the responsibilities of the persons involved in the program. The various groups must work cooperatively to ensure the successful development and implementation of the program.


Community
- provide cultural and linguistic information
- ensure availability of resource people
- provide guidance in the selection of resource people
- provide process to accessing Elders and resources
- active promotion of the program
- reactivate functional use of Cree language in the community
- ensure dialect of comunity is taught
- decide on orthography to be used
- selection and development of learning materials
- to assist in the evaluation of the program
Administrator
- provide verbal and active support by viewing program as an integral part of school
- accommodate and ensure inservicing for implementation and maintenance of the program
- ensure qualified instructors are hired
- seek and maintain support for the program
- seek and maintain direct parental/community input
- provide active support to instructors and students involved with the program
- assist in the evaluation to ensure the program is meeting community needs and students are meeting stated goals and objectives
- provide continual training for new instructors and administrators on how to use the program
Student
- develop positive attitude toward the Cree culture and language
- participate in planned cultural activities
- actively use the Cree language
- seek new cultural and linguistic information
- initiate learning by asking ques-tions
Teacher
- should be fluent in the Cree language and knowledgeable about the Cree culture
- should be open to community input and show active and verbal support
- act as a model by practicing and providing cultural explanations and information
- assist in accessing and maintaining resource people
- make use of available community, human and material resources
- select appropriate materials for teaching (may have to develop materials)
- demonstrate flexibility to provide a creative learning environment
- provide accurate and authentic information
- assist in the evaluation of the program

Involving the Elder in the Classroom

When an Elder is expected to be in the classroom, it is important to prepare the students in advance and create an environment for success. It is not entirely up to the Elder to make the classroom visit a success.

The Elder should know in advance the topic(s) he/she will be presenting. If the Elder is not comfortable with the entire class, arrangements could be made to work in small groups.

Approaching an Elder properly means showing respect for the Elder and culture by speaking to him/her in the Cree language. If this is not possible, it will be necessary to provide a translator. The Elder will need to know who you are, what it is you are asking and what your intentions are. An explanation is necessary to inform the Elder that their assistance is being requested for educational purposes, that there is great respect for them and the culture, and that the intentions are serious and honorable. In approaching an Elder the offering of tobacco is customary.

The request for assistance may be made but it is up to the Elder to decide the manner in which he/she wishes to assist.

The following should be discussed with the Elder:

- the purpose of approaching a certain Elder
- time and location based on mutual agreement
- information about the children and classroom (if in class)
- what the expected outcome will be
- arrangement of honorarium (if appropriate)
- arrangement for transportation

PLANNING FOR INSTRUCTION AND EVALUATION

Teaching Approaches and Strategies

In selecting teaching approaches and strategies, teachers should consider the desired outcomes of the program. Are the students expected to be just familiar with the second language or are they expected to communicate with their peers, parents and general public in the Cree language? The goals of this program are the latter.

Two phrases describe the recommended teaching approaches and strategies: (1) "teaching the whole child" (2) using the "whole language" approach towards achieving communicative competency.

"Teaching the whole child" means dealing with all aspects of student needs. These needs are:

a) the "mind" or the development of the intellect and the process of "thinking to think" or

"learning to learn";

b) the "body" or the development of the gross and fine motor skills; and,

c) the "spirit" or the development of emotional and spiritual qualities, more specifically the emotions: love, caring, personal growth and development of motivation, the will, and self-esteem.

The whole language approach is student-centered and is geared to meeting individual needs. It is language kept whole; it addresses all learning and skill areas (listening, speaking, reading, writing, and viewing). The teacher provides a context for the child who is moving from familiar to unfamiliar content, from the known to the unknown.

A primary consideration in whole language teaching is the acceptance and use of the student's language experience background -- using what the student brings with him to the classroom. Students are involved in enjoyable, concrete activities that are centered around specific objectives.

The Cree Language and Culture Program should help students to become better communicators in their public and private lives. The use of the Cree language should allow them to better understand themselves and others around them. The teaching strategy used in the program should allow the teacher to be responsive to the learners' needs. The student should be able to use language that is appropriate for the situation.

Students acquire and use language for specific purposes, such as seeking information. The whole language approach is based on the following principles:

1. Communicative competence is dynamic rather than static.

2. Communicative competence is context specific.

3. There is a theoretical difference between competence and performance. Competence is what you know and performance is what you do. It is only through performance that you can develop, maintain and evaluate competence.

4. Communicative competence depends on the cooperation of all the participants.

5. Communicative competence applies to both written and spoken language.

The students are guided towards greater success and helped to develop self-esteem. The language, cultural content and environment are intertwined to provide a positive, caring and healthy learning atmosphere.

The teacher may be instructing both Native and non-Native students. Native students who bring with them some language and cultural understanding should develop a deeper and better understanding and awareness of their culture. Non-Native students who bring language and cultural knowledge related to their own cultures should learn to generalize, differentiate and integrate the cultural patterns and information they are learning.

Thinking Skills and Creativity

Children develop progressively in stages in all domains: cognitive, affective and physical. Metacognition, the understanding of one's own actions and their effects, and the consciousness and control of one's own thinking processes, develops gradually.

One aspect of metacognition is awareness, understanding, and the use of "learning to learn" skills. These abilities develop as children expand their language usage and cultural knowledge.

When the students arrive at school, they focus upon how they perceive objects and can only think about one aspect of a thing or event at a time (*pre-operational* stage).

The next stage, *concrete operational thinking* is characterized by its concreteness. At this level students think logically about things and events, but usually in the context of their immediate experience, therefore having little access to abstracting principles from the past or future. They are able to coordinate two aspects of a problem at the same time, and can mentally reverse actions or operations. For example when they build classification systems and then break them down into subgroups. However, they may have difficulty in projecting a trend or hypothesizing.

Formal operational thinking is the development of hypothetical (for example, if-then) thinking. Students are able to handle multiple sources of information, and unlike concrete operational thinkers, have their underlying abilities rooted more in formal logic than in spatial perceptions.

As basic thinking processes and metacognition develop, they can be channelled into creating unusual, insightful, aesthetic, and constructive ideas or products. To develop creative thinking, teachers must foster spontaneity (based upon intuition and positive attitudes toward learning). Learners should be free to develop multiple solutions to identical problems, perhaps based upon their differing cultural perspectives, freeing them from the *one-right-answer* syndrome. Learning to formulate questions and problems themselves, and to use intuition and perception in this process helps students to become more creative.

For the student, language acquisition in context means he or she is provided with cultural information, proper environment and language to be used in that situation. Language is not taught in isolation. The child is provided with the background information and explanation which goes with the language being learned.

Suggestions For Teachers

1. <u>The importance of oral language</u>

   The child must have exposure to the language in various forms, such as speech, songs, rhymes, and stories.

   The language and cultural information used must be meaningful. The child moves from familiar to unfamiliar language and cultural content. The language experience technique cor-

responds with this objective. Secondly, the language must be whole language; sentences rather than words. The structures used should convey a meaningful thought, question or statement.

The child will progress gradually to accommodate the development of listening and speaking skills which in turn will prepare the child for reading. If the child is allowed to develop these three skills in succession, he or she will feel the need to express these thoughts on paper and begin to develop writing skills.

2. Modelling

Since children are learning the Cree language as a second language, they must hear it in use. The teacher acts as a model. Use puppets, games, songs to ensure the language is in use continually.

3. Use Meaningful Language

The language used in the classroom must promote communication between students. Language which is not "meaningful" will be stored and forgotten because the students will not be able to use it in conversation. There is vocabulary which is not readily useable in everyday communication. When students begin to ask questions, it means they are comfortable with the language and are learning it.

4. Make the Activities Interesting and Fun

Students will learn if the atmosphere is happy and interesting. Motivation is essential because learning a second language is often very difficult when one is not immersed in it and is unable to use it outside of the classroom. To promote use outside of the classroom, the lessons must be interesting so students will feel the need to experiment with the Cree language on the playground and in other situations such as in the home, arcade and cafe.

5. Technology

Technological advances have the potential to change the traditional teaching/learning process considerably. Teachers should actively utilize new technological tools such as the computer, language masters and listening centres to meet the varying needs and capabilities of their students.

Testing and Evaluation

Since this program allows for extensive community input, the community should also be involved in the evaluation of the program. This evaluation may include: assessment of effectiveness of the language and culture content in terms of students learning its goals and objectives; delivery and extent of implementation of the program; appropriateness of the linguistic and cultural content; and, identification of factors which affect the extent of implementation and effectiveness of the program.

Evaluation should be continuous and cooperative. Student progress should be assessed both formatively (continuously) and summatively (at the end of a specified portion of the program), so as to make necessary adjustments to meet the students' needs and to keep a record of their progress.

The purpose for evaluating the students is to determine language proficiency levels and communicative competency. The Cree Language and Culture Program develops communicative competency and language proficiency in context, and testing and evaluation must therefore be in context as well.

The community and instructor will determine the method of evaluation. Whatever method is chosen, it should be constructive for the student, teacher and the program.

Curriculum Guide

Suggestions for Using This Document

- The language identified in Division I should be repeated and reinforced in each successive level.
- The sentence structures provided are examples only. The list is by no means exhaustive, and teachers are expected to select and introduce additional examples.
- Although the full form is given for certain terms, some of them would be considerably shortened by fluent speakers. The full form is to be introduced to students learning Cree as a second language. The community should decide when the fluent form will be taught.
- There must be constant dialogue between the school and the community to facilitate the deve-opment, implementation and maintenance of the program.
- A high calibre of community resource people (Elders, volunteers, parents) should be included in the development, implementation and maintenan-ce of the program.
- The dialect of the community should be taught.
- The orthography to be used in the school (Roman or syllabic) should be a community decision.
- Regional and locally relevant materials should be developed to complement the program of studies.
- Elective components of the program should be chosen by the community as a whole.
- Community members can assist in the training of teachers regarding (a) the dialect of the re-gion, (b) the culture of the region and (c) ex-pertise in Cree language teaching.
- Community understanding and support for the program is essential, as is raising the perceived

  status of the Cree language in everyday activities of the community.
- Objective and constructive evaluation o the pro-gram must occur periodically to ensure that the program is meeting community needs and that students are meeting the stated goals and objec-tives.

Program Goals and Content

The two components language and culture, may be combined in any way to meet student needs.

Division I

GOALS:
1. Acquire basic communication skills in the Cree language.
2. Develop cultural sensitivity and enhance personal development.
3. Develop originality and creativity in the Cree language.
4. Acquire concepts and generalizations about language and language learning.

CULTURAL CONTENT:
1. Traditional Culture: camp members and camp roles
2. Legends
3. Daily Routine: home and school
4. Contemporary Native Events and Lifestyles: rituals, dancing, craft, survival skills, hunting and fishing, summer activities, feasts, and intertribal gatherings

LINGUISTIC CONTENT:

Functions:
1. Giving and Getting Facts
2. Stating and Finding Out Attitudes
3. Getting Things Done
4. Socializing

Notions:
1. Animate/Inanimate
2. Existential: present or not, available or not, possible or not
3. Spatial: between, in, far, east, next, big
4. Temporal: yesterday, before, then, will, did, year, fast, often
5. Quantitative: three, third, few, many
6. Qualitative: round, wet, soft, bitter, rough, green, old, worn, expensive, wrong, good, able, unimportant, easy
7. Mental: know, doubt, guess, ask, speak, apologize, forbid
8. Relational: subject and object of sentences, because, different from, mine, hers, and, but, or, without, if/then

Sample Unit for Grade One

CULTURAL CONTENT: Contemporary Native Events and Lifestyles: Intertribal Gatherings

"The Pow Wow"
- Pow wows are a time to visit relatives and friends.
- At pow wows there are competitions: dancing, rodeos and dress.
- Pow wows are a time to meet new friends.
- Pow wows are a time for fun.
- Long ago they had pow wows for the same reasons.
- Long ago, they had competitions to see which man was the strongest or most skillful.

LINGUISTIC CONTENT:

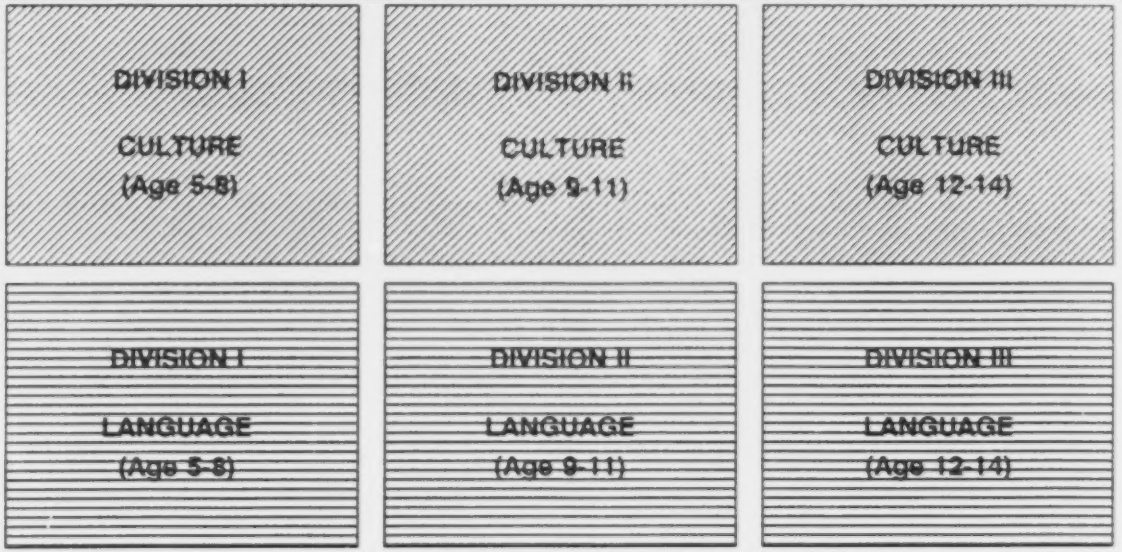
Functions:

1. Giving & Getting Facts
   - about relatives and friends whereabouts
   - about directions or locations of things
   - about things and activities at the pow wow
2. Stating & Finding Out Attitudes
   - about liking or disliking things at the pow wow
   - about getting permission to do things
   - about preferences regarding things to do
3. Getting Things Done
   - suggesting what to do
   - directing others to locations
   - offering help, asking for help
4. Socializing
   - greeting and taking leave of Elders at pow wows
   - identifying self to an Elder at pow wow

Notions:

1. Animate/Inanimate Vocabulary
   - people and things to do with the pow wow
2. Existential
   - There is dancing at the pow wow.
   - There is a rodeo at the pow wow.
   - They sell food at the pow wow.
   - My mom/brother/dad is here/not here.
   - There is bannock. There is none left.
3. Spatial
   - Where is my mother/the dancing?
   - (it) is in there, over there, out there.
   - I am/he is from H[illegible]emma/Gift Lake.
4. Temporal
   - It is hot/cold/kind of cold today.
   - We will leave tomorrow/soon.
   - We are staying two days.
   - He has arrived/left already.

Entry Points to the Language and Culture Program



Students may begin studying the Cree program at any time, but some adaptation will be required. The cultural component of the course should be based upon the age of the students regardless of whether they have been exposed to previous instruction. However, it is probably best to begin at the beginning of one of the three divisions rather than in the middle.

The entry point for the language component de-pends on the students' ability, not their age. All non-speakers of the Cree language begin in Division 1.

As a rule, it is not too difficult to integrate the various language skill levels with the different cultural concepts.

For example:

A. A student is 8 years old. He has received no formal language or cultural instruction but he knows how to speak the Cree language somewhat and his comprehension is good. This student should begin learning about his Native culture at an advanced level of Division I

and his language lessons should begin at Division 2.

B. A teacher wishes to begin using the program with a grade 7 class. Since the students do not speak or understand the Cree language, he should begin with the Division 3 cultural concepts and Division 1 language notions and functions.

Teachers should use questioning techniques that are sensitive to cognitive level, yet also challenge students to extend their thinking to the higher levels. Introducing subjects by first finding out what the students already know is developmentally and culturally appropriate.

The Elective Component

The elective component is defined by the community to ensure that the community's values, needs, cultural and environmental characteristics are accurately reflected. The starting point of the elective portion depends upon the assessment of the students' knowledge, needs and interests.

The elective component may be used for:

Enrichment - challenging projects and in-depth study of a topic of interest.

Remediation - additional assistance and reinforcement, and further opportunities to achieve the required goals and objectives.

Possible topics for the elective component:

- language dealing with humour, humility and correction
- various treatments of legends: drama, puppetry, poetry
- stereotyping
- cross-tribal exchanges
- talks from "successful" Natives
- movement between urban and reserve locations
- Pan-Indianism: borrowing, boundaries, essence of "Indianness"
- contemporay issues: land claims, treaty rights, local control, alcoholism, suicide
- younger students being tutored by older students
- history since the coming of the European: change and impact of change
- language styles within languages and language change
- herbology
- local history and important figures

Learning Resources

Learning resources are texts, workbooks, references, films, videos, audio-tapes and other such materials used by teachers and students in an instructional program. Alberta Education sets criteria for the selection of learning resources including their applicability to the Alberta curriculum, their suitability for the age and grade level of the students, their adherence to tolerance and understanding standards, and so on. There are features that are unique and that must be considered when selecting appropriate Cree language learning resources. These features are:

Accuracy: The materials should reflect accurately the cultural and historical facts about the Cree people and the linguistic diversity of Cree-speaking people of Alberta.

Authenticity: The materials should be meaningful and relevant to Native people.

Appropriate language: The language used in the materials should fit in with the dialect of the community. If the dialect in the materials is different, it should be possible to adapt and adjust the lessons for use in specific communities.

Tone: The writing style of the materials should not be in anyway patronizing, condescending or demeaning.

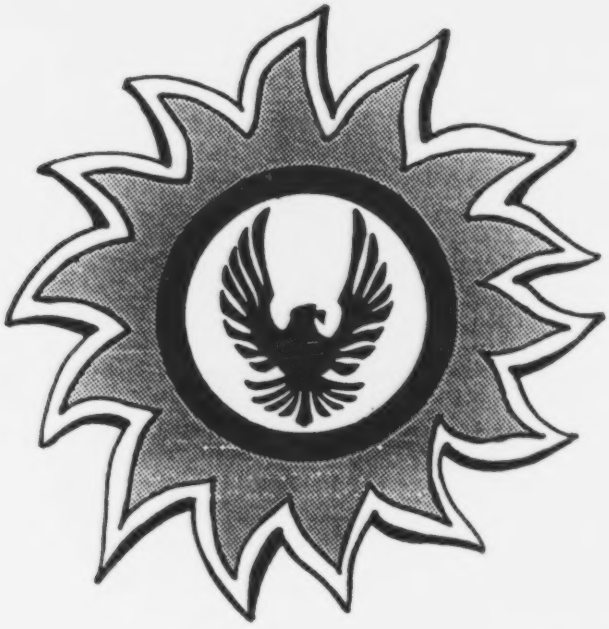
Positive Image: The materials should portray native people in a manner that builds the students' self-esteem and contributes to the development of a positive self-image.

Stereotypes: The materials should not contain over-generalizations or inaccurate representations either positive, negative, or neutral.

Objectivity: Information in the materials should be as completely without bias or imbalance as possible.

Point of View: In selecting learning resources, one should pay particular attention to the point of view, careful to note that there is no one particular point of view that necessarily takes precedence.

Although Native authorship does not guarantee that the above criteria will be met, teachers are encouraged to seek materials developed by Native people. The qualifications of the developers whether Native or non-Native should be examined carefully. Materials developed through Native community involvement and endorsement will often contribute to their validity for use in that community.



SECTION
FIVE

SAMPLE UNITS AND LESSON PLANS

The following three sample units illustrate the integration of the language and cultural components on decisions about entry points for students. In developing instructional units the following steps should be followed:

1. Select a thematic topic from one of the four cultural content areas identified in the program.

   The themes selected for the sample units are:

   Unit A: Round Dance
   Unit B: Buffalo Hunting Camp
   Unit C: Proud To Be Me

2. Outline the cultural content objectives from the theme according to the grade level. Seek the assistance of Elders and resource people from the community. Identify appropriate resource materials and personnel.

3. Outline the linguistic content objectives based on the cultural topic using the functions and notions as guidelines. Integrate with cultural content, keeping in mind the language proficiency level of the students.

4. Prepare teaching activities based on the linguistic and cultural objectives. Try to utilize media and technological devices whenever and wherever appropriate.

DIVISION ONE

CULTURAL CONTENT

1. Be exposed to different kinds of drumming rhythms, songs and dances.
2. Know that Round dancing is usually done in winter.
3. Know what happens at a Round Dance: prayer, sweet grass, drumming, singing, dancing, feasting.
4. Be exposed to an actual Round Dance.
5. Experience dancing a Round Dance.

LINGUISTIC CONTENT

Functions

1. Giving and Getting Facts
   - about activities at the Round Dance
   - about the people at the Round Dance
2. Stating and Finding out Attitudes
   - denying tiredness, sleepiness
   - stating tiredness, sleepiness
3. Getting Things Done
   - instructing about appropriate behavior during a Round Dance
4. Socializing
   - greeting relatives with handshake

Notions

1. Spatial
   - far, not far from here
2. Temporal
   - sequence of events at the Round Dance
3. Quantitative
   - how many people, apples, lots, not many
4. Relational
   - possessive: my, your, his, their (family relationships, belongings)

DIVISION TWO

CULTURAL CONTENT

1. Know the other kinds of dances (Traditional and Fancy) and how they differ from Round dancing:
   - in rhythm
   - in dress
   - 4 starts in Traditional and Fancy
2. Know the purposes for the prayers said at the beginning of Round Dances.
3. Know the different kinds of Round Dances: Owl, Men's Choice and Women's Choice.
4. Distinguish the rhythm of Round Dances.

LINGUISTIC CONTENT

Functions

1. Stating and Finding out Attitudes
   - remembering people or things

Notions

1. Spatial
   - by the door, along the wall, under the window, over there
2. Temporal
   - sequence events of the Round Dance
   - future and past events or plans
   - duration of dancing, sleeping

DIVISION THREE

CULTURAL CONTENT

1. Become familiar with the prayer language used at the beginning of a Round Dance.
2. Practice drumming the Round Dance rhythm.
3. Become familiar with the verses common to Round Dance songs.

LINGUISTIC CONTENT

Functions

1. Stating and Finding out Attitudes
   - possibility, gratitude, apologizing, capability/ incapability
2. Socializing - prayers

Notions

1. Spatial
   - somewhere, across, from, motion, clustered together
2. Temporal
   - been there, done or seen before

DIVISION I

Cultural content

1. Be exposed to different kinds of drumming rhythms, songs and dances.
2. Know that Round dancing is usually done in winter.
3. Know what happens at a Round Dance: prayer, sweet grass, drumming, singing, dancing, feasting.
4. Be exposed to an actual Round Dance.
5. Experience dancing a Round Dance.

Linguistic content

Dialect Variant (Plains Cree)

Functions

1. Giving and Getting Facts

- about things and activities at the Round Dance
- about the people at the Round Dance

tântiy ipîcicîhk
Where is the Round Dance?
nîpisihkopâhk ipîcicîhk
The Round Dance is at Samson (Hobbema).

tân'te epîcicîhk

nîpisihkopâhk epîcicîhk

awîna ana nâpiw
Who is that man?
asinîpot ana nâpiw
That man is an Assiniboine.

asinipwât ana nâpew

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	Dialect Variant (Plains Cree)
miyâkasikiw kisiyiniw The old man is burning sweetgrass.	**miyahkasikew kiseyiniw**
kâkîsimow kisiyiniw The old man is praying.	**kâkesimow kiseyiniw**

2. Stating and Finding Out Attitudes

- denying tiredness, sleepiness
- stating tiredness, sleepiness

ki nîstosin cî Are you tired?	**kinestosin cî**
moya ni nîstosin No, I am not tired.	**namoya ni nestosin**
ki nohtîkwasin cî Are you sleepy?	**ki nohtekwasin cî**
moya ni nohtîkwasin No, I am not sleepy.	**namoya ni nohtekwasin**

3. Getting Things Done

- instructing about appropriate behavior during the Round Dance

ikâwiya ôta papâm'pahtâ Do not run around here.	**ekâwiya ôta papâm'pahtâ**
piyakwanohk api Sit still in one place.	**peyakwanohk api**
nitohtaw kisiyiniw ikâkîsimot Listen to the old man praying.	**nitohtaw kiseyiniw ekâkesimot**
nâkatiyim kisîmis Look after your little brother/sister.	**nâkateyim kisîmis**

Dialect Variant (Plains Cree)

4. Socializing

- greeting relatives with handshake

tânsi kisîkâson
What is your name?
David nisikâson
My name is David.

tânsi kitisiyihkâson
David nitisiyihkâson

sokwepines kîtâw nimosôm
My late grandfather was called Sokwaypinace.
iko awa nikâwîs
This is my aunt (mother's sister).

sokepines kiyitâw nimosôm
ekwawa nikâwîs

iko awa nisikos
This is my aunt (father's sister).
atamiskow kimosôm
Shake your grandfather's hand.

ekwawa nisikos
atamiskaw kimosôm

Notions

1. Spatial

- far, not far from here

wâhyaw ôma nîpishkopâhk
Samson (Hobbema) is far away.
cîki niwîkin
I live close by.

wâhyaw ôma nîpisihkopâhk

wâhyaw ôtohtiw
He/she came from far away.
wâhyaw kîsikîwît
He/she has far to go home.

wâhyaw ohtohtew
wâhyaw kîsi kiwet

Dialect Variant (Plains Cree)

2. Temporal

- sequence of events at the Round Dance

nîkân kisîyiniw kâkisîmow
First the old man prayed.
nîkân kiseyiniw kâkesimow

sîmâk mâci nîmîtowâk
They started dancing right away.
semâk mâci nimihitowak

mwîstas ni mîcisonân
Later on, we ate.
mwestas ni mîcisonân

mwîstas ni kakiwânân
Later, we will go home.
mwestas ni kakiwânân

3. Quantitative

- how many people, apples, lots, not many

micîtiwak asisînowak tipiskohk
There were many people last night.
mihcetowak ayisiyiniwak tipiskohk

kahkiyaw nîmîtowak
They all danced.
kahkiyaw nimihitowak

micît picikwâsa asahkiwak
They fed people many apples.
mihcet picikwâsa asahkewak

akim onikamowak
Count the singers.

4. Relational

- possessive: my, your, his, their (family relationships, belongings)

ikwâna nâha nimosôm
That one over there is my grandfather.
ekwâna nâha nimosôm

Dialect Variant (Plains Cree)

pîtâ mahti niskotâkay
Please bring (pass) my jacket.

petâ mahti niskotâkay

niyânima nitoyâkan
That is my plate.

tâniwâ kîya kôhcâwis/kohkomis
Where is your uncle?

tâniwâ kîya kohcâwiys

DIVISION II

Cultural content

1. Know the other kinds of dances (Traditional and Fancy) and how they differ from Round dancing:
   - in rhythm
   - in dress
   - 4 starts in Traditional and Fancy
2. Know the purposes for the prayers said at the beginning of Round Dances.
3. Know the different kinds of Round Dances: Owl, Men's Choice and Women's Choice.
4. Distinguish the rhythm of Round Dances.

Linguistic content

Dialect Variant (Plains Cree)

Functions

1. Stating and Finding Out Attitudes

- remembering people or things

ki nistawîmâw cî ana nâpiw
Do you know that man?

kinistaweyimâw cî ana nâpew

ki kiskisin cî kayâs îsa
Do you remember long ago when...?

kinistaweyimâw cî ana nâpew

Dialect Variant (Plains Cree)

ki kiskisin cî kikâwîs
Do you remember your aunt?
kikiskisin cî kikâwiys

tânsi kitiyihtin ôma pîcicîwin
What do you think about Round dancing?
tân'si kiteyihten ôma pîcicîwin

mâci ôhôsimowak îkwa
They are starting an Owl Dance.
mâci ôhôsimowak ekwa

Notions

1. Spatial

- by the door, along the wall, under the window, over there

nîtî apiwak awâsisak
The children are sitting over there.
nete apiwak awâsisak

cîki iskwâtimihk nîmîtowak
They are dancing near the door.
cîki iskwâhtemihk nimihitowak

nîtî isi îskwâtimihk îtakon wiyawiwkamik
The bathroom is by the door.
nete esi iskwâhtemihk ihtakon wayawiw'kamik (nahapiw'kamik)

wiyawitimihk ayâw wiyawiwkamik
The bathroom is outside.

tântiy tihkisi wiyawiwkamik
Where abouts is the bathroom?
tân'te itehkeyisi wayawiw'kamik

sôskwâc ati kwayaskôtî
Just walk straight ahead.
soskwâc ati kwayaskohte

2. Temporal

- sequence of events of the Round Dance
- future and past events or plans
- duration of dancing, sleeping

	Dialect Variant (Plains Cree)
kâkîsimow kisiyiniw pâmayisk nîmîtohk The old man prayed before the dance.	**kâkesimow kiseyiniw pâmayes nimihitohk**
ponâpihtâtipiskâki wî asakiwak They are going to feed the people after midnight.	**ponâpihtâtipiskâki wî asahkewak**
tântahto tipahikan kakîwîya What time are we going home?	**tântahto tipahikan kakiweyahk**
kanîmîtonânaw ci kapitipisk Shall we dance all night?	**kapetipisk cî kanimihitonânaw**
kapikîsik kanipânaw We will sleep all day.	**kapekîsik kanipânaw**

DIVISION III

Cultural content

1. Become familiar with the prayer language used at the beginning of a Round Dance.
2. Practice drumming the Round Dance rhythm.
3. Become familiar with some verses common to Round Dance songs.

Linguistic content

Dialect Variant (Plains Cree)

Functions

1. Stating and Finding Out Attitudes

- possibility
- gratitude
- apologizing
- capability/incapability

	Dialect Variant (Plains Cree)
apwîtikwî wîpac kakîwânân Maybe we will go home soon.	**ahpwetikwe wîpac kakiwânân**
ni pômân îkâ îwî pîcicîhk I am disappointed they aren't having a Round Dance.	**nipômân ekâ ewi pîcicîhk**
ni tatamihikwak niwakômâkanak I am grateful to my relatives.	
ni mihtâtin namayaw itakôtiyân I am sorry I was late.	**nimihtâten namamayaw etakohteyân**
ki nihtâ nîmîton cî Do you know how to dance well?	**ki nihtâ nimihiton cî**
nihtâ nîmîtô nisîmis My younger sister/brother can really dance.	**nihta nimihitô nisîmis**

2. Socializing

- prayers

kisiyiniwak kâkî kâkîsimowak pâmayisk nântaw itakamikahk The old men always pray, before any event, ceremony or ritual.	**kiseyiniwak kâkike kâkesimowak pâmayes nân'taw itahkamikahk**
kiskisiwak manitowa îko ikisiwâtisiyit They remember the Creator and how caring (providing) He is.	**kiskisiwak manitowa iyikohk ekisewâtisiyit**

Dialect Variant (Plains Cree)

nanâskomowak pimâtisiwin îhayâyit iyiniwa mîna kakiyaw asiyiniwa
They are thankful for life given to Indian people and all people.

nanâskomowak pimâtisiwin ehayâyit iyiniwa mîna kakiyaw ayisiyiniwa

Notions

1. Spatial

- somewhere, across, from, motion, clustered together

otôskwanihk tihkîsi ohtohtiwak kaskitiwistak
The Blackfoot came from the direction of Calgary.
asinîwacîhk otohtiwak asinîwipohtak
The Assinaboine came from the mountains.

ostôskwanihk itehkeyisi ohtohtewak kaskitewayasitak
asinîwacîhk ohtohtewak asinîpwâtak

pôtak otohtiwak akâmtipahaskânihk ipinitawâpakitwaw ipotisimohk
The Sioux came from across the border to come and watch the pow-wow.

pwâtak ohtohtewak akamitipahaskânihk epe nitawâpahkecik epwâtisimowiht

pîyak opotisimow mitoni kâkwâskwîsimow
One pow-wow dancer dances with a jumping motion.

peyak opwâtisimow metoni kahkwâskwesimow

mitoni ciyawâsin ita kânîmîtohk
There is limited room where they are dancing.

metoni cayawâsin ita kâ nimihitohk

mitoni takakwâskwisiniwak opîcicîwak
The Round dancers move with very good rhythm.

metoni takahki waskwesinwak opîcicîwak

Dialect Variant (Plains Cree)

2. Temporal

- been there, done or seen before

wîkâc cî kiwâpakân ipotisimo — **wihkâc cî kiwâpahkân epwâtisimohk**
Have you ever watched a pow-wow?
wîkâc cî îkotî kititotân — **wihkâc cî ekote kititohtân**
Have you ever gone there before?

âsay ôta nikîyayân piyakwâw — **âsay ôta nikî-ayân peyakwâw**
I have been here once already.
âsay nikî pîcicîn mâka kayâs
I danced Round Dances long ago.

Suggested resources

ROUND DANCES - CONTEMPORARY NATIVE EVENTS AND LIFESTYLES

1. Dances of the Northern Plains
- 1987 - Video: 13:35 minutes

A useful supplementary resource for cultural content, specifically pow-wow dancing. It shows the various forms of pow-wow dances and provides background information about each dance. Documentary is in English. During classroom use, the teacher should provide Cree commentary for her students.

Grade Level: Division I - II

2. Spirit of Our Forefathers
- 1977 - 16mm Film: 30 minutes

An excellent supplementary resource for cultural content. The film provides an overview of the native way of life, gatherings and celebrations. During classroom use, the teacher may wish to highlight specific events in the film dealing with various aspects of the native way of life.

Grade Level: Division I - II

Available for Sale or Loan from:

Saskatchewan Indian Cultural Centre
Audio-visual Department
R.R. 5 G.B. 150
120 - 33rd Street East
Saskatoon, Saskatchewan
Canada
S7K 3JK

Phone: (306) 244-1146

NOTE: The above are not approved learning resources; however, they have been reviewed and recommended by a six-member committee of native language instructors as a result of a joint initiative between Northlands School Division and Language Services Branch of Alberta Education.

3. Musical Instruments
- Color 4' x 4' Wall Chart, by E.S.G. Rogers

Large chart shows a variety of musical instruments of North American Indians, particularly Canadian Indians. It shows the beauty and creativity involved in their construction. Some instruments are shown in detail. The accompanying material stresses the importance of music in the social, personal and especially religious aspects of life.

Grade Level: All Divisions

Available from Publisher:

Royal Ontario Museum
100 Queen's Park
Toronto, Ontario
M5C 2C6

NOTE: The above resource is not an approved learning resource; however, it has been reviewed and recommended by committees of native teachers through the Native Education Project. It was found to meet Alberta Education's tolerance and understanding criteria.

THEME: Round Dances

STUDENTS: Six-year-olds with good grasp of Cree language and a fair amount of exposure to the Cree culture.

ENTRY POINT: Division I Culture and Division III Language

Resources required:

- tapes or records of various kinds of Cree music
- percussion instruments
- sweet grass
- food: mint tea and bannock for whole class
- pictures of dances: Traditional, Fancy and Round

Activities:

1. In Cree, talk to students about Cree dancing:
   - Ask students if they have danced: where, when and how they felt.
   - Show students pictures of different kinds of dances and ask if they can tell the difference.
   - Tell students the purpose of the Round Dance and that they will plan a Round Dance for the class and invite another class.
2. Using percussion instruments have the students try to copy the beat in several Round Dance songs. Let them dance to the songs as well. After listening to Round Dance songs, let them listen and try to copy Traditional or Fancy songs. Ask them to tell in Cree the difference in the beats.
3. Plan the Round Dance:
   - Ask the students in Cree, what should happen first, second, third and so on during the Round Dance. On chart paper, write their responses in Cree.
     First, we will say a prayer and burn sweet grass.
     Second, we will dance.
     Third, we will eat.
     Fourth, we will dance some more.
   - Students practice prayer for several mornings with sweet grass. An Elder or teacher must explain this tradition.
   - Students make posters and written invitations for a kindergarten class to attend.
4. Follow-up to the Round Dance:
   - Make a language experience story together about what happened (including who was there, what happened and how they felt.
   - Make a language experience story together about what happened (including who was there, what happened and how they felt.
   - Practice reading the chart as a group and individual exercise.
   - Make individual copies of the chart and cut into puzzle pieces. have students put pieces together by reading.
   - Cut the chart into sentences or words and let each student or groups of students illustrate their sentence.
   - Have students make a mural of the chart and write sentences throughout the mural.

5. Talk about how students should behave at a Round Dance:
   - Show respect to Elders by not running around them.

THEME: Round Dances

STUDENTS: Ten-year-olds with moderate grasp of Cree language and good exposure to Cree culture.

ENTRY POINT: Division II Culture and Division II Language

Resources required:

- tapes or records of various kinds of Cree music
- percussion instruments
- sweet grass
- pictures of dances: Traditional, Fancy and Round
- arrangements to have class take part in a Round Dance including permission from parents and travel arrangements

Activities:

1. In Cree, talk to students about Cree dancing:

   - Ask students if they have danced. Use a lot of repetition, giving each student a chance to answer with repeated structures:

   Q.Where did you dance?
   - at a pow wow
   - at a Round Dance

   Q.When did you dance?
   - last year, last spring, last month . . .

   Q.How much did you dance?
   - just a little, a lot . . .

- Listen to adults.
- Don't play around the door.
- Watch for cars.

Q.Who did you go with?
- with my mom, with my brother, by myself

- Show students pictures of different kinds of dances and ask if they can tell the difference between them.
- They are dressed fancy. They are not.
- They have two bustles. They have one.
- This is Ladies' Choice. This is the Owl Dance.

2. Using percussion instruments have the students try to copy the beat in several Round Dance songs. Let them dance to the songs as well. After listening to Round Dance songs, let them listen and try to copy Traditional or Fancy songs. Ask them to tell in Cree the difference in the beats.

3. Have sutdnets put events that take place at a Round Dance in sequence.
   - Mime the events and have students guess.
   - Put pictures in order and describe the pictures.

4. Familiarize students with prayers and sweet grass so they will know about them and know how to react when exposed during a Round Dance or pow wow. . . .

5. Arrange for students to attend a Round Dance or pow wow. Before they go, have students respond to the.following questions:

   Q.With whom will you travel?
   - I will travel with you, with my mom . . .

Q.How will you travel?
- I will travel by bus, by car . . .

Q.How long will you stay?
- I will stay overnight, three hours . . .

6. As follow up, have students report what happened, either orally or in writing.

Q.With whom did you travel?
- I travelled with you, with my aunt . . .

Q.How did you travel?
- I travelled by car, by van . . .

Q.What did you see there?
- I saw drumming, singing, dancing, prayers . . .

Q.Who did you see there?
- I saw my aunt, my grandfather, my brother's friend . . .

Q.What did you eat there?
- I ate stew, bannock, bread, oranges . . .

THEME: Round Dances

STUDENTS: Thirteen-year-olds who have a poor grasp of the Cree language and little exposure to Cree culture.

ENTRY POINT: Division III Culture and Division I Language

Resources required:

- tapes or records of various kinds of Cree music
- sweet grass
- pictures of dances: Traditional, Fancy and Round
- arrangements to have class take part in a Round Dance including permission from parents and travel arrangements
- Cree singer/drummer to come to class
- Cree Elder to come to class to tell about Round Dances in the olden days.

Activities:

1. In preparation for class to go to an actual Round Dance,
   - Listen to tapes of various kinds of music. Have students distinguish between the Traditional, Fancy, and Round Dance music.

   Q.What music is this for?
   - It is Round Dance music, Traditional music, Fancy Dance music . . .
   - Look at pictures of different kinds of dances. Explain the differences:

   Q.What kind of dancing is this?
   - It is Round dancing, Traditional dancing, Fancy dancing . . .

   - Have a singer come to class to demonstrate Round Dance singing.

- Students should practice dancing to music.

- Have an Elder come to class to talk about Round dances of long ago. Before he comes, tell students how you expect them to behave with the Elder - what to say and do. Practice greeting Elder:
  Elder: Hello. Who are you?
  Student: I am John Stoney.
  Elder: Where are you from?
  Student: My family is from . . .
  Elder: What is your father's name?
  Student: It is . . .

- Draw a picture of a hall with people at a Round Dance.

Q. Who are these people?
  - They are drummers, singer, Elders, tennagers, adults, children, babies and dancers.

Q. What are they doind?
  - They are playing, singing, drumming, dancing, praying, visiting, laughing, talking, and eating.

Q. Where is the food?
  - under the window, along the wall, in the hall . . .

2. After the experience of the Round Dance:

- Have students draw pictures of the various relatives or friends they saw or met at the Round Dance. Use the pictures to identify kinship terms:
  - That is Bill's uncle.
  - That is my grandfather.
  - That is Mary's aunt.

- Have the students describe how they felt during and after the dance:
  - I was happy, nervous, shy, tired, sleepy . . .

DIVISION ONE

CULTURAL CONTENT

1. Know that summer camps were for hunting buffalo.
2. Be exposed to the methods used to hunt buffalo.
3. Know that long ago the buffalo was very important for survival: food, clothing, shelter, tools.
4. Know that in the hunting camp everyone was related.
5. Know the terms for naming close relatives.
6. Know the terms used for common age groups and their activities: babies, children, adolescents, adults and seniors.
7. Know how children interacted with Elders in camp: being cared for, learning from, helping and respecting.

LINGUISTIC CONTENT

Functions

1. Giving and Getting Facts
   - identifying and describing plants, animals, seasons, weather
2. Stating and Finding Out Attitudes
   - offering help to Elders and parents
3. Getting Things Done
   - taking direction or instruction from others
4. Socializing
   - greeting others and recognizing kin

DIVISION TWO

CULTURAL CONTENT

1. Know that buffalo were hunted seasonally. Summer was the buffalo hunting season and all food and materials for winter had to be gathered. Buffalo were not hunted in the winter, respecting that the animal would be struggling to survive at that time.
2. Know the methods used for hunting buffalo.
3. Know that summer hunting camps consisted of the extended family and know the terms used for naming these members.
4. Know the role of Elders in the summer hunting camp.
5. Develop skills in some summer related activities: making tools, preparing hides, preserving berries and meat, gathering medicinal herbs and wild vegetables.

LINGUISTIC CONTENT

Functions

1. Giving and Getting Facts
   - report, ask, correct
2. Stating and Finding Out Attitudes
   - helping Elders and parents with more complex tasks
   - questioning obligation "Why do I have to?"
   - understanding how others state satisfaction: e.g. Grandmother stating satisfaction with task done by child.
3. Getting Things Done
   - receiving advice about how things are done: e.g. "it's better if", try this way".
4. Socializing
   - understanding simple prayer language.

DIVISION THREE

CULTURAL CONTENT

1. Know the history of how the Cree came to be hunters of buffalo.
2. Appreciate the importance of the buffalo to the Plains Cree culture by looking for references to it in prayers, ceremonies and sayings.
3. Know that hunting camps were made up of extended families in summer while in winter, several bands would camp close together.
4. Know why it was important for Cree youngsters to know relatives. Know the terms used for naming distant relatives. Find out some of their own distant relatives living in other areas.
5. Be able to find differences and similarities between the role of the Elders in the summer hunting camps and the Elders today.
6. Know about the puberty rites of teenagers which took place during the summer. What they were for and what would happen.
7. Know about the role of the "Worthy Young Men" in the camp.
8. Know that the summer hunting camps were a time of intense learning for Cree teenagers. The students should know how youngsters learned in the past and the kinds of things they learned.

LINGUISTIC CONTENT

Functions

1. Giving and Getting Facts
   - identify - report
2. Stating and Finding Out Attitudes
   - stating: satisfaction, gratitude, liking, pleasure

DIVISION ONE

Notions

1. Existential
   - presence or lack of game
2. Spatial
   - buffalo are down there, up there, over there, close by
   - relative temperature
3. Temporal
   - time for: moving camp, resting, hunting
   - future reference: will hunt buffalo, will have, will leave at daybreak
   - duration: three days, one night, many months
4. Quantity
   - few, many, very many
   - numbers of buffalo, horses, lodges, people
5. Qualitative
   - sounds of the hunt
   - tastes and smells of buffalo meat
   - colours: red, yellow, blue, white, green
   - successful or unsuccessful hunt
   - made of: bone, hide, grass, bark
6. Mental
   - knows: where the buffalo are, how to tan, how to make tools
7. Relational
   - to, from, at hunting grounds

DIVISION TWO

Notions

1. Existential
   - presence/absence of herbs and roots
2. Temporal
   - sequencing steps or events to buffalo hunt
   - continuity: still hunting, keep chasing, keep doing good work
3. Quantity
   - describing buffalo, weather, season
4. Qualitative
   - sounds of night, of celebration
   - colours: light green, dark green
   - material: wood, metal, earth
5. Mental
   - think: thinks it is too dark, thinks it might rain, think it will be a good hunt
6. Relational
   - herds as big as, smaller than, the same as

DIVISION THREE

3. Getting Things Done
   - instructing or directing others to do things
   - suggesting action
4. Socializing
   - simple prayer

Notions

1. Spatial
   - directions: east, west, north, south
   - berries: close together
2. Temporal
   - duration: until the sun sets, until we have enough meat, until we tire
   - while hunting, while praying, while eating, while waiting
   - before the hunt, we must...
   - after the hunt, we must...
3. Quantity
   - describing buffalo herd: moving group, moving spread out group, stationery group
4. Qualitative
   - shapes in nature: the way the sun moves
   - moisture or humidity in the day, of objects
   - quality of hides: supple, soft, keeps shape, thickness, holes
5. Evaluative
   - hides, hunt: bad, worse, good, better
6. Mental
   - reflection: certainty, wonder
   - expression: say
7. Relational
   - why and because: relating to the hunt, gathering herbs, prayers

DIVISION I

Cultural content

1. Know that summer camps were for hunting buffalo.
2. Be exposed to the methods used to hunt buffalo.
3. Know that long ago, the buffalo was very important for survival: food, clothing, shelter and tools.
4. Know that in the hunting camp everyone was related.
5. Know the terms for naming close relatives.
6. Know the terms used for common age groups and their activities: babies, children, adolescents, adults and seniors.
7. Know how children interacted with Elders in camp: being cared for, learning from, helping and respecting.

Linguistic content

Dialect Variant (Plains Cree)

Functions

1. Giving and Getting Facts

- identifying and describing plants, animals, seasons, weather

maskikiwpakwa ôhi
These are muskeg tea plants.
maskekopakwa ôhi

maskwa awa
This is a bear.
maskwa awa

paskwâw mostos awa
This is a buffalo.
paskwâw' mostos awa

kihiw awa
This is an eagle.
kihew awa

Dialect Variant (Plains Cree)

wî kimowan
It is going to rain.
wî miyokîsikâw
It will be a good day.

wîpac wî nîpin
Summer is going to come soon.
astôpasona ôhi
These are medicinal herbs.

2. Stating and Finding Out Attitudes

- offering help to Elders and parents

niwîcihâwak kitîhayak; ninîkihikwak — **niwîcihâwak kehtehayak, ninekihikwak**
I help the Elders, my parents.
kâkî ni wîcihâw nimosôm îkwa nôhkom — **kâkike niwîcihâw nimosôm ekwa nôhkom**
I always help my grandfather and mother.

3. Getting Things Done

- taking direction or instruction from others

ni kiskinawapimâw nimosôm
I watch how my grandfather does it.
ni nitohtawâw mâna nôhkom
I always listen to my grandmother.

nikiskinowâsimik mâna nohcâwîs/nôhkomis — **nikiskinawâsomik mâna nohcâwis**
My uncle always gives me instructions.

Dialect Variant (Plains Cree)

4. Socializing

- greeting others and recognizing kin

tânsi âtawiya kîya — **tânsâtawiya kîya**
How are you?
nohcâwîs ana nâha — **nohcâwis ana nâha**
That man over there is my uncle.

miywâsin iwâpamitân — **miywâsin ewâpamitân**
It is good to see you.
atamiskaw kimosôm — **atamiskaw kimosôm**
Greet your grandfather (by shaking his hand).

Notions

1. Existential

- presence or lack of game

âyiman ôta mâcîwin
It is difficult to hunt here.
mîstohtiwak pakwacipisiskiwak — **mestohtewak pakwacipisiskiwak**
All the wild animals have gone.

kayâs kî mihcîtiwak paskwâw mostosak — **kayâs kî mihcetowak paskwâw mostoswak**
Long ago there were many buffalo.

2. Spatial

- buffalo are down there, up there, over there, close by, far away
- relative temperature

Dialect Variant (Plains Cree)

cîki ôta ayâwak paskwâw mostosak
There are buffalo near here.
mistahi kisitiw anohc
It is very hot today.

mistahi kisitew anohc

wâhyaw ayâwak maskwak ôta ohci
There are bears far away from here.

wâhyaw awâyak maskwak ôta ohci

3. Temporal

- time for: moving camp, resting, hunting
- future reference: will hunt buffalo, will have, will leave at daybreak
- duration: three days, one night, many months

wîpac îkwa kâcipicîyahk
Soon we will be moving camp.
pitamâ kâstîsiniyahk
Meanwhile, we will rest.

wîpac ekwa kâcipicîyahk

pitamâ kâstesiniyahk

nâpiwak wîpac wî mâcîwak
The men will hunt soon.
ati pîtâpahki wî sipwîtiwak
They will leave at day break.

nâpewak wîpac wî mâcîwak

ati petâpahki wî sipwehtewak

nâpiwak wî nisto tipiskwiwak
The men will be gone for three nights.
nikân awiyak wî nitopayiw
First, someone will scout.

nâpewak wî nisto tipiskwewak

nikân awiyak wî nitopayiw

4. Quantity

- few, many, very many
- numbers of buffalo, horses, lodges, people

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	Dialect Variant (Plains Cree)
cikawâsis mitoni nitayawânânak mistatimwak We have very few horses.	**cikawasis metoni nitayâwânânak mistatimwak**
micîtikamikwaw There are many lodges.	**mihcetikamikwa ayâwa**
ayinâniw mistatimwa ayâwiw He has eight horses.	**ayinânew mistatimwa ayâwew**

5. Qualitative

- sounds of hunt
- tastes and smells of buffalo meat
- colors: red, yellow, blue, white, green
- successful or unsuccessful hunt
- made of: bone, hide, grass, bark

pisiskiwak cistâwiwak The animals are making echoing noises.	**pisiskiwak cistâwewak**
nâpiwak sâkowiwak The men are yelling in jubilation.	**nâpewak sâkowewak**
ni wikistîn paskwâw mostosiwiyâs I like the taste of buffalo meat.	**niwihkisten paskwâw mostosowiyâs**
minahôwak Their hunt was successful.	**minahôwak**
moya minahôwak Their hunt was unsuccessful.	**namoya minahôwak**
mihkwâw/osâwâw/sîpihkwâw red, yellow, blue (inanimate form)	**mihkwâw/osâwâw/sîpihkwâw**
wâpiskâw/askîtakwâw white, green	**wâpiskâw/askihtakwâw**
oskan/pakîkin/maskosiy/wayakîsk bone, cured hide, grass, bark	**oskan/pahkekin/maskosiy/wayakesk**

Dialect Variant (Plains Cree)

6. Mental

- knows: where the buffalo are, how to tan, how to make tools

mâcîwiyiniw
He is a hunter.
nihtâ mâciw mâcîwiyiniw
The hunter can really hunt.

nihtâ pahkîkinohkiw
He/she can really tan hides.
nihtâ osihtâw âpacîcikana
He/she can make tools/implements.

nihtâ pahkekinohkew

7. Relational

- to, from, at hunting grounds

nôcîcikîwaskîhk otohtiw
He/she just came from the hunting grounds.
ni nôcîcikîwaskiynâhk mîkwâ ayâw
He/she is presently at our hunting grounds.

nôcihcikewaskîhk ohtohtew

ninocihcikewaskinâhk mekwâc ayâw

DIVISION II

Cultural content

1. Know that buffalo were hunted seasonally.
2. Know the methods used for hunting buffalo.
3. Know that summer hunting camps consisted of the extended family and know the terms used for naming these members.
4. Know the role of Elders in the summer hunting camp.
5. Develop skills in some summer related activities: making tools, preparing hides, preserving berries and meat, gathering medicinal herbs and wild vegetables.

Dialect Variant (Plains Cree)

Functions

1. Giving and Getting Facts

- report, ask, correct

nimosôm mistahi kîkway nikisnohamâk
My grandfather teaches me many things.
tânisi ôhi katôtamân, nimosôm
What am I to do with these, grandfather?

nimosôm mistahi kîkway nikiskinohamâk

nimâmînomik mâna nôhkom
My grandmother corrects/advises me on my behavior and attitudes.

nimâhmînomik mâna nôhkom

2. Stating and Finding Out Attitudes

- helping Elders and parents with more complex tasks
- questioning obligation: "Why do I have to?"
- understanding others, state satisfaction:
  e.g. Grandmother stating satisfaction with task done by child.

ni wîcihâw nôhkom ipimîkânihkît
I help my grandmother make pemmican.

niwîcihâw nôhkom epimîkânihket

ni wîcihâw nimosôm ipahkonikît
I help my grandfather skin (game).

niwîcihâw nimosôm epahkoniket

	Dialect Variant (Plains Cree)
ni wîcihâw nôhkom ipahkîkinohkît I help my grandmother cure a hide.	niwîcihâw nôhkom epahkekinohket
kitinânakacîtân kwayask, nosisim You are learning the correct way, my grandchild.	kitati nakacihtân kwayask nosisim

3. Getting Things Done

- receiving advice about how things are done:
  "It's better if...", "Try this way"

omisîsi tôta Do it this way.	omisîyisi tôta
nawac omisi katôtaman It is better to do it this way.	nawac omisiyisi katôtaman
kocihtâ Try it.	
isiwîpina omisi-itina Throw it this way. Hold it this way.	omisîsiwepina / omisîtina
ni kî nitâmisonân We went to pick berries.	

4. Socializing

- understanding simple prayer language

kisîmanito/kâtipiyicikît the Creator	kisemanito/kâtipeyihcikeyan
kitimâkinowinân/sawîminân Take pity on us, bless us (spiritual terms).	kitimâkinawinân/saweyiminân

	Dialect Variant (Plains Cree)
nikitimâkisinân We are poor.	
âskaw moya ninistohtînân Sometimes we don't understand.	**âskaw namoya ninisitohtenân**
ninanâskomonân We are thankful, grateful.	**ninanâskomonân**
nikâwinân askiy Mother Earth	**nikâwînân askiy**

Notions

1. Existential

- presence/absence of herbs and roots

astôpasona mîcîtina ôta There are many medicinal herbs here.	**astôpasona mihcetinwa ôta**
moya ayâwa wikaskwa ôta There is no sweetgrass here.	**namoya ayâwa wihkaskwa ôta**

2. Temporal

- sequencing steps or events to buffalo hunt
- continuity: still hunting, keep chasing, keep doing good work

mistahi wawîyîwin îtakon pâmayisk nâpiwak nitow nôcîcikîcik There is a lot of preparation before the men go hunting.	**mistahi wawîyewin ihtakon pâmayes nâpewak nitawi nôcihcikecik**
mistahi kîtakon pânsawîwin There will be a lot of drying meat.	**mistahi kehtakon panisâwewin**

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	Dialect Variant (Plains Cree)
kiyâpic mâcîwak They are still hunting.	**keyâpic mâcîwak**
kiyâpic mitîtiwak paskwâw mostosa They are still tracking buffalo.	**keyâpic mitihtewak paskwâw mostoswa**
poko kâkamîmoyahk We have to keep working.	**piko kâhkameyimoyahk**

3. Quantity

- describing buffalo, weather, season

tahki nôhti kimowan It looks like it will rain.	**tahki nohte kimowan**
kî kwiyakiyatowak paskwâw mostosak kayâs Long ago buffalo were innumerable.	**kî kakwayakeyatowak paskwâw mostoswak kayâs**
soskwâc miyowîpan The weather is very good.	**soskwâc miyowepan**

4. Qualitative

- sounds of night, of celebration
- colors: light green, dark green
- material: wood, metal, earth

kakâmwâtan tipiskâw It is a quiet night.	**kakâmwaci tipiskâw**
mocikîtâkwan mistahi It sounds like a celebration (people having fun).	**mocikihtâkwan mistahi**
takaki wawîtaskâtamwak The singing sounds very emotional (lonely, relationship with land).	**takahki wahwihtaskâtamwak**
nawac ôma kaskitiw askîtakwâw This one is a much darker green.	**nawac ôma kaskitewaskihtakwâw**

	Dialect Variant (Plains Cree)
mistik/piwâpisk/asiskiy wood, metal, earth	**mistik/piwâpisk/asiskiy**

5. Mental

- think: thinks it is too dark, thinks it might rain, thinks it will be a good hunt

itiyitam kakimowaniyik He/she thinks it will rain.	**iteyihtam ka kimowaniyik**
itiyitam kaminahot He/she thinks he will have a successful hunt.	**iteyihtam ka minahot**
kicinâho kamisponiyik He/she is sure it will snow.	**kehcinahô ka misponiyik**

6. Relational

- herds as big as, smaller than, the same as

asiyatowak herd	**aseyatowak**
kakwayakiyatowak herd (innumerable)	**kakwayakeyatowak**
pîyakwan itiyatowak same size herd	**peyakwan iteyatowak**
âstamîkohk itiyatowak smaller herd	**âstamiyikohk iteyatowak**
ayiwâk itiyatowak bigger herd	**ayiwâk iteyatowak**

DIVISION III

Cultural content

1. Know the history of how the Cree became to be hunters of buffalo.
2. Appreciate the importance of the buffalo to the Plains Cree culture by looking for references to it in prayers, ceremonies and sayings.
3. Know that hunting camps were made up of extended families in summer, while in winter several bands would camp close together.
4. Know why it was important for Cree children to know who were their relatives. Know the terms used for naming distant relatives. Find out some of their own distant relatives living in other areas.
5. Be able to find differences and similiarities between the role of the Elders in the summer hunting camps and their Elders today.
6. Know about the puberty rites of teenagers which took place during the summers; what they were for and what would happen.
7. Know about the role of the "worthy young men" in the camp.
8. Know that summer hunting camps were a time of intense learning for Cree teenagers. The students should know how youngsters learned in the past and the kinds of things they learned.

Linguistic content

Dialect Variant (Plains Cree)

Functions

1. Giving and Getting Facts

- identify
- report

ni nistawinîn îkwa wîkaskwa
I can now identify the sweetgrass plant.

ninistawinen ekwa wihkaskwa

	Dialect Variant (Plains Cree)
pakwaci pisiskiwak kiskîtamwak tânsi îwîsiwîpahk The wild animals know the kind of weather we'll have.	**pakwaci pisiskowak kiskeyihtamwak tânsi ewisiwepahk**
ni tati nisitohtîn âtiht kîkwiya I am starting to understand some things.	**nitati nisitohten âtiht kîkwaya**
2. Stating and Finding Out Attitudes	
- stating: satisfaction, gratitude, liking, pleasure	
ni kiskiyitîn î ati nitsitohtamân kayâs îkisipimâtisitwâw paskwâw iyîniwak I know I am starting to understand how the Plains Indians lived long ago.	**nikiskeyihten e-ati nisitohtamân kayâs paskawâwiyiniwak ekisi pimâcihocik**
paskwâw iyiniw nîya I am a Plains Indian.	**paskwâwiyiniw nîya**
paskwâw mostos kî pîpimâcihiw nimosômpanâ The buffalo gave life to my grandfathers.	**paskwâw mostos ki pimâcihew nimosômipana**
ninanâskomon I am grateful, thankful.	**ninanâskomon**
3. Getting Things Done	
- instructing or directing others to do things - suggesting action	
poko katôtaman You have to do it.	**piko katôtaman**
kakî kiskinowâpi Always watch how other people do it.	**kâkike kiskinawâpiyan**
akamîmo Keep trying, don't quit.	**ahkameyimo**
mahti takwîminîtâk Let's crush choke cherries.	**mahti takwahiminetân**

Dialect Variant (Plains Cree)

4. Socializing

- simple prayer

ni nanâskamon mistahi pimâtisiwin îmîkôsiyân — **ninâskamon mistahi pimâtisiwin emikowisiyân**
I am very grateful (feel humble) that I was given life.

Notions

1. Spatial

- directions: east, west, north, south
- berries: close together

sâkâstînohk — **sâkâstenohk**
east
apihtâkîsikanohk
south

pahkisimôtahk
west
kiwîtinohk — **kiwetinohk**
north

asakotiwa ôta mînisa — **asakotewa ôta mînisa**
The berries are hanging in bunches here.

2. Temporal

- duration: until the sun sets, until we have enough meat, until we tire

	Dialect Variant (Plains Cree)
- while hunting, while praying, while eating, while waiting - before the hunt, we must... - after the hunt, we must...	
isko pahkisimoki/isko tîpayahki until sunset, until we have enough	**isko pahkisimoki/isko katepipayiyahk**
mayîsk mâcîya poko before we hunt, we must...	**pâmayes mâcîyahki piko**
mîkwâ papihoyâki while we wait	**mekwâ papehoyahki**
3. Quantity	
- describing buffalo herd: moving group, moving spread out group, stationery group	
pimâsiyatiwak a moving herd	**pâmaseyatiwak**
pimâcihowak a migrating herd	**pimâcihowak**
asiyask ayâwak They are spread out.	**aseyask ayâwak**
4. Qualitative	
- shapes in nature: the way the sun moves - moisture or humidity in the day, of objects - quality of hides: supple, soft, thickness	
pîsim kîsipimohtît The way the sun moves (clockwise motion).	**pîsim kesi pimohtet**

	Dialect Variant (Plains Cree)
sâpipîskâw Everything in nature is wet.	**sâpopeskâw**
sâpipîcâw The ground is wet.	**sâpopehcâw**
mîmowâw It is moist. (inanimate)	**mîmawâw**
yôskîkan pakîkin The leather is soft (cured hide).	**yôskekan pahkekin**
kispakâw pakîkin The leather is thick (cured hide).	**kispakâw pahkekin**
wâwiyâw It is circular.	**wâweyiyâw**
kahkan ôma pakîkin This hide is whole (no holes).	**kahkan ôma pahkekin**

5. Evaluative

- hides, hunt: bad, worse, good better

takakipakîkin good hide (cured)	**takahki pahkekin**
nawac ôma miywâsin pakîkin This is better leather.	**nawac ôma miywâsin pahkekin**
miyomâcîwak They had a good hunt.	
moya minahôwak bad hunt, unsuccessful	**namoya minahôwak**

Dialect Variant (Plains Cree)

6. Mental

- reflection - certainty, wonder
- expression - say

nikicinâhon inihtâ minahot
I am certain he is a good hunter.
nikehcinâhon enihtâ minahot

matwâncî mâcîw
I wonder if he went hunting.
matwânici mâcîw

îkosi itwiw înihiyawît
He/she said it in Cree.
ekosiyitwew enehiyawet

7. Relational

- why and because: relating to the hunt, gathering herbs, prayers

ikimikôsiyahk pakwacipisiskiwak pimâtisiwin kamîkoyâhkohk
The Creator gifted us with the wild animals to give us life.
eki mîkowisiyahk pakwaci pisiskiwak pimâtisiwin ka mikoyâhkik

pîyakwan mîna ôhi nanâtohk maskikîya
The same with plants in nature.
peyakwan mîna ôhi nanâtohk maskihkiya

poko kananâskomâyahk kisîmanito
We must be thankful to our Creator.
piko kananâskomâyahk kisemanito

Suggested resources

BUFFALO HUNTING CAMP - TRADITIONAL PLAINS CULTURE

1. Native Peoples of Canada Series: Mistatin, Indians of the Plains, The Buffalo Hunter, by James Cass, 1983

   This book deals with the historic way of life of the Indians of the Plains and the changes brought about by contact with Europeans. It is recommended that this book be used with the teacher's guide which is particularly suited to helping students use the inquiry approach.

   Grade Level: Division II

   Available from Publisher:
   D.C. Heath Canada Ltd.
   Suite 1600
   100 Adelaide Street West
   Toronto, Ontario
   M5H 1S9

2. Where the Buffaloes Begin, by Olaf Baker, 1981

   A read aloud picture book, with shaded black and white full page and double page illustrations that capture the immensity of nature and the strength of the buffaloes, as witnessed by Little Wolf when he goes alone to the lake where Old Nawa said the buffaloes were created.

   Grade Level: Division I & K

   Available from Publisher:
   Fredrick Warne
   40 W. 23 Street
   New York, New York 10010

NOTE: The above resources are not approved learning resources; however, they have been reviewed and recommended by committees of Native teachers through the Native Education Project. They have been found to meet Alberta Education's tolerance and understanding criteria.

DIVISION ONE	DIVISION TWO	DIVISION THREE
CULTURAL CONTENT 1. Know about why he should want to learn to speak Cree. 2. Know who his relatives close to his home are so as to solidify his identity. 3. Be given an opportunity to express why he likes to live where he lives and also to describe what he likes about other places he has visited where he may have native relatives. 4. Identify what aspects of culture he has experienced. 5. Experience some meaningful native activities in the classroom. 6. Know how to show respect for Elders by listening when they speak. **LINGUISTIC CONTENT** **Functions** 1. Giving and Getting Facts - self identification: I am Simon. I am Indian. I am Cree. My father is... I am from... I live in... 2. Stating and Finding Out Attitudes - understanding an invitation - that one understands or doesn't understand - whether one remembers something - feelings about self - capability 3. Getting Things Done - requesting help: tell me how to say 4. Socializing - greeting an Elder	**CULTURAL CONTENT** 1. Be exposed to a broad outline of the history of the native people around his community. 2. Be exposed to some basic Cree spiritual values in the form of stories, legends and talks. 3. Learn how to approach Elders for advice and information. 4. Research who his relatives in distant places might be to secure his identity. 5. Re-establish or reinforce ties with a reserve or native community in some concrete way. 6. Be exposed to stories about some native heroes. **LINGUISTIC CONTENT** Functions 1. Giving and Getting Facts - identify extended family, using kinship terms 2. Stating and Finding Out Attitudes - desire to learn to speak - obligation: We (people) must respect nature. We must learn from and respect our Elders. We must not tease animals. 3. Getting Things Done - requesting assistance in researching: to find a... to make a... tell me about... - researching: let's look at videos - exposure to prayers	**CULTURAL CONTENT** 1. Apply spiritual native learnings to their own life in some concrete way. 2. Be exposed to native role models brought to the classroom as guests. 3. Know about the array of native events held in the area of province in the course of a season. 4. Make some individual effort on his own to reinforce or re-establish his "roots" in a native community by: - getting in touch through writing, phoning or visiting; - becoming involved in a native organization; - attending native events in the area; - reading and writing about the history of Cree people; - making contact with one person who can help the student with learning about his people. **LINGUISTIC CONTENT** Functions 1. Giving and Getting Facts - report findings of research with an Elder - describe period of Cree history - identify relatives living in other places using kinship terms 2. Stating and Finding Out Attitudes - expressing surprise at information: "I didn't know that!" "Really! That is amazing!" - asking whether someone remembers something about Cree culture - gratitude or thanks as in prayers or for help from someone

DIVISION ONE

Notions

1. Existential
   - in the summer there are pow wows, gatherings, meetings
   - there are other Cree people
   - show me your mother, your picture, your house
2. Spatial
   - I lived in... I visited... I have been to...
3. Temporal
   - last, next year, summer, week: I stayed with my Grandmother, visited my aunt, went to pow wows
   - frequency of visits to relatives: never, sometimes, often
4. Quantitative
   - counting number of Cree students, number of aunts, number of brothers and sisters
5. Evaluative
   - can/can't: speak Cree, dance, go along

DIVISION TWO

Notions

1. Existential
   - presence or absence of Crees in community: There are many other Cree people in... There are few Cree in this school.
2. Spatial
   - I moved from... to... and then to...
3. Temporal
   - always: I always stay with my Grandmother, go to pow wows
   - used to: I used to live on a reserve. Cree used to hunt buffalo. I used to be shy.
4. Quantitative
   - how well one speaks Cree: well, very well, not very well, a little
5. Evaluative
   - It is wrong not to listen to an Elder.
   - You should not run in front of an Elder.

DIVISION THREE

3. Getting Things Done
   - researching: requesting assistance from Elders
4. Socializing
   - greeting an Elder and being able to identify relationships: You are my mother's uncle.
   - understanding prayers and saying grace or other common prayers

Notions

1. Existential
   - presence or absence of Cree in the community: There are many other Cree people in Alberta. There are few Cree in this school.
2. Spatial
   - relatives, people, Cree: came from the east, west, north, south
3. Temporal
   - have always: Cree have always: hunted this land, respected nature, respected their Elders
   - begin: I want to begin learning about the Cree.
   - sequence or series of native events to be held in the near future
4. Quantitative
   - distance from native community where events are held
5. Evaluative
   - important to: learn Cree, learn from your Elders, learn Cree ways
6. Logical Relations
   - if: If you learn your language, you can learn from Elders. If you learn about your people, you will be proud. If we do not learn our language, our language may die.

DIVISION ONE

Cultural content

1. Know why they should want to learn to speak Cree.
2. Know their relatives close to their home so as to solidify their identity.
3. Be given opportunities to express why they like to live where they live and describe what they like about other places they have visited where they may have relatives.
4. Identify what aspects of culture they have experienced.
5. Experience some meaningful Native activities in the classroom setting.
6. Know how to show respect for Elders by listening when they speak.

Linguistic content

Dialect Variant (Plains Cree)

Functions

1. Giving and Getting Facts

- self identification: I am Simon. I am Indian. I am Cree. My father is.... I am from.... I live in....
- identify close family using kinship terms

nîya
I am . . .

iyiniw nîya
I am an Indian.

iyiniw nîya

nihiyaw nîya
I am a Cree Indian.

nehiyaw nîya

	Dialect Variant (Plains Cree)
paskwâw iyiniw nîya I am a Plains Indian.	
nipâpâ My father is . . .	**nohtâwiy**
kâpitohkônâ nîya ohci I am from Thunderchild.	**kâpitokônâhk ohci nîya**
ocinâsihk ni wîkin I live in town.	**ocenâsihk niwîkin**
mihcîtiwak nîtisânak I have many brothers/sisters.	**mihcetiwak nitisânak**
nimâmâ awa This is my mother .	**nikâwiy awa**

2. Stating and Finding Out Attitudes

- understanding an invitation
- that one understands or does not understand
- whether one remembers something
- feelings about self
- capability

ni ki nitomikawin I was invited.	
ninisitohtîn I understand.	**ninisitohten**
moya ninisitohtîn I don't understand.	**namoya ninisitohten**
moya nikiskisin tânsi isîkâsot I don't remember her name.	**namoya nikiskisin tânsi esiyihkâsot**

Dialect Variant (Plains Cree)

ni kiciyitîn inihiyâwiyân
I am proud I am Indian.
nîsta ôma ayisîniw
I am a person too.

nikihceyihten enehiyâwiyân

ni nipiwisiskin
I am often shy.
nikâmwâtisin
I am quiet.

ninipewisiskin

nikâmwâtisin

ni nihtâ nîmîton
I can dance.
ni nihtâ kaskwâson
I can sew.

ninihtâ nîmîhiton

ninihtâ kaskikwâson

ni nihtâ nihiyawân
I can speak Cree.

ninihtâ nehiyawân

3. Getting Things Done

- requesting help: tell me how to say...

mahti wîcîhin
Please help me.
mahti kiskinohamawin tânsi ôma kîtwiyân
Please show me how to say this.

mahti kiskinohamawin tânsôma ketweyân

4. Socializing

- greeting an Elder

tânsi nimosôm
How are you, Grandfather? (handshake is appropriate)

Dialect Variant (Plains Cree)

Notions

1. Existential

- In the summer, there are pow wows, gatherings, meetings.
- There are other Cree people.
- Show me your mother.

kâ nîpihk nanâtohk itahkamikan
In the summer, there are many events.
potsimonâniwiw/mâmawopinâniwiw — **pwatisimonaniwiw/mâmawopinaniwiw**
pow-wows, meetings

itakowak nihiyawak misiwîtî — **ihtakowak nehiyawak misiweyite**
There are Cree all over.
wâpatihin kimâmâ wîki — **wâpahtihin kikâwiy wîki**
Show me your mother's home.

2. Spatial

- I lived in..., I visited..., I have been to...

ni kî wîkin iskonikanihk
I have lived on a reserve.
ni kî kiyôkân iskonikanihk
I have visited a reserve.

ni kî itohtân iskonikanihk âsay
I have gone to a reserve already.

Dialect Variant (Plains Cree)

3. Temporal

- last, this next year, summer, week: I stayed with my Grandmother, visited my aunt in . . . . went to a pow wow
- frequency of visits to relatives: never, sometimes, often

kihtwâm nîpihki ni wînitaw wîcâyâmaw nôhkom ikwa nimosôm
Next summer, I am going to live with my grandmother and grandfather.

kihtwâm nipihki niwî nitaw wîcâyâmâw nôhkom ekwa nimosôm

ni kî kiyokowâw nikâwis otî asinîwipwâtinâhk
I visited my aunt (mother's sister) in Assiniboine country.

nikî kiyokowâw nikâwîs ote asinipwâtinâhk

ni nohtî nitawâpahkân otî iwî potsimohk nahkawînînâhk
I want to go and watch the pow-wow that they're going to have in Saulteaux country.

ninohte nitawapahkân ote ewi pwâtisimohk nahkawiyinînâhk

âspîs ni kiyokawâw nohcâwîs
It's not very often I visit my uncle.

âspîs nikihokawâw nohcâwîs

4. Quantitative

- counting number of Cree students, number of aunts, number of brothers and sisters

ayinanîwosâp awâsisak ôta kiskinohamâsowak
There are eighteen children going to school here.

ayinanewosâp awâsisak ôta kiskinohamâkosowak

nîwo poko nôkâwîsin
I only have four aunts.

newo piko nokâwîsin/nitokâwisin

tîpakohp nitosîmisin
I have seven younger brothers and sisters.

tepakohp nitôsîmisin

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	Dialect Variant (Plains Cree)
pîyak poko nitôstîsin I have only one older brother.	**peyak piko nitostesin**

5. Evaluative

- can/can't: speak Cree, dance, go along

apisis poko ninihiyawân I speak only a little Cree.	**apisis piko ninihiyawân**
ni nihtâ nihiyawân I speak Cree well.	**ninihtâ nehiyawân**
ni nihtâ nîmihiton I can dance well.	**ninihtâ nîmihiton**
moya kîwîcîtin I can't go with you.	**namoya kakî wîcetin**
kâ kîwîcîtin I can go with you.	**kakî wîcetin**

DIVISION II

Cultural content

1. Be exposed to a broad outline of the history of the Native people around their community.
2. Be exposed to some basic Cree spiritual values in the form of stories, legends and talks.
3. Learn how to approach Elders for advice or information.
4. Research who their relatives in distant places might be to secure their identity.
5. Re-establish or reinforce ties with a reserve or Native community in some concrete way.
6. Be exposed to stories about some Native heroes.

Dialect Variant (Plains Cree)

Functions

1. Giving and Getting Facts

âstam nitaniskotâpân
Come here, my great grandchild.
ni sâkihâw nisis
I love my uncle (mother's brother).

ni kîkiyokawâw nikâwîs
I visit my aunt (mother's sister).
ni kî wicîwâw nohcâwîs — **nikî wicewâw nohcâwîs**
I went with my uncle (father's brother).

ni kakîskimik nisikos — **nikakeskimik nisikos**
My aunt lectured me (father's sister).

2. Stating and Finding Out Attitudes

- desire to learn to speak Cree
- obligation: We (as a people) must respect nature. We must learn from and respect our Elders. We must not tease animals.

ni nohtî nihtâ nihiyawân — **ninohte nihtâ nehiyawân**
I want to learn to speak Cree well.
poko awa kakistîmâyahk kikawînaw askiy pimâtisiwin kimîkonaw — **pikwâwa kakisteyimâyahk kikawînaw askiy pimâtisiwin emiyikoyahk**
We must respect our Mother Earth for she gives us life.

Dialect Variant (Plains Cree)

moya konta kakitimahtâyahk kîkway
We must never abuse anything.
poko mîna kanitohtawâyahkik kihtihayak
We must also listen to our Elders.

namoya kon'ta kakitimahtâyahk kîkway
piko mîna ka nitohtawâyahkik kehtehayak

poko kîkway wâkôtômakan
All things are related.

piko kîkway wahkôtômakan

3. Getting Things Done

- requesting assistance in researching: to find a..., to make a..., tell me about...
- researching: let's look at videos

mahti wîcîhin kamiskamân
Please help me find . . .
mahti kiskinohamawin tânisisi ôma kisîtâyân
Please show me how to make this.

mahti âcimostawin îko
Please tell me about that

mahti âcimostawin ewako

mahti îko kitotâtân
Let's talk to him.

mahtewako kitotâtân/pîkiskwâtâtân

mahti kitâpatîtân cakâscîpayîs
Let's watch videos, T.V.

mahti kitapahtetân cikâstepayihcikan

4. Socializing

- exposure to prayers

Prayer to be done by an Elder.

Dialect Variant (Plains Cree)

Notions

1. Existential

- presence or absence of Cree people in community: There are many other Cree people in . . .
There are few Cree in this school.

moya mihcîtiwak nihiyawak ôta otînâk
There aren't many Cree people in this town.
namoya mihcetowak nehiyawak ôta ocenâsihk

mihcît ôta kiskinohamâsowak nihiyawak
There are many Cree going to school here.
mihcet ôta kiskinohamâkosiwak nehiyawak

ayâwak âtiht nihiyawak ôta
There are some Cree here.
ayâwak âtiht nehiyawak ôta

2. Spatial

- I moved from.... to.... and then to....

kayâs ôta kâtakopiciyân otînâhk
I moved into the city a long time ago.

wîpac mîna nikâcipicin
I will move again soon.
wîpac mîna nikahcipicin

kîtakopiciw mîna nimis
My older sister just moved here too.
kîtakopiciw mîna nimis

3. Temporal

- always: I always stay with my grandmother/go to pow wows.
- used to: I used to live on a reserve. Cree used to hunt buffalo. I used to be shy.

Dialect Variant (Plains Cree)

kâkî mâna niwicâyâmâw nohkom
I always live with my grandmother.
kâkî ninitawâpahkân kapotisimohk
I always go and watch pow-wows.

kakike mâna niwicâyâmâw nôhkom

kâkike ninitawâpahkân kâ pwâtisimohk

kayâs nikîwîkin iskonikanihk
Long ago I lived on the reserve.
nihiyawak mâna kinocihiwak paskwâw mostosa
Crees used to hunt buffalo.

nehiyawak mâna kî nocihewak paskwâw mostoswa

ni kînipîwisiskin mâna
I used to be shy.

nikî nipewisiskin mâna

4. Quantitative

- how well one speaks Cree: well, very well, not very well, a little

mistahi nihtâ nihiyawiw
He speaks Cree very well.
moya nihtâ nihiyawiw
He can't speak Cree very well.

mistahi nihtâ nehiyawew

namoya nihtâ nehiyawew

apisis poko nihiyawiw
He/she speaks little Cree.
apisis poko nisitohtam nihiyawiwin
He/she understands a little Cree.

apisis piko nehiyawew

apisis piko nisitohtam nehiyawewin

5. Evaluative

- It is wrong not listen to an Elder. You should not run in front of an Elder.

ikâwiya wihkâc naskom kihtihaya
Don't ever talk back to an Elder.

ekâwiya wihkâc ayâsitem kehtehaya

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	Dialect Variant (Plains Cree)
ikâwiya wihkâc akwaskipahtâ ita kihtihaya î mîkwâpîkiskwît Don't ever run in front of an Elder while he's/she's speaking.	**ekâwiya wihkâc akwaskipahtâ ita kehtehaya emekwâ pîkiskwet**
piyakwanohk api mîna nitohta ita kihtihaya i mîkwâpîkiskwît Sit still and listen whenever an Elder is speaking.	**peyakwanohk api mîna nitohta ita kehtehaya emekwâ pîkiskwet**

DIVISION III

Cultural content

1. Apply spiritual learnings to their own lives in some concrete way.
2. Be exposed to Native role models brought to the classroom as guests.
3. Know about the variety of Native events held in the area or province in the course of a season.
4. Make some individual efforts on their own to reinforce or restablish their "roots" in a Native community by:
   - getting in touch through writing, phoning or visiting;
   - becoming involved in a Native organization;
   - attending Native events in the area;
   - reading and writing about the history of the Cree people; and,
   - making contact with one person who can help them learn about the Cree people.

Linguistic content

Dialect Variant (Plains Cree)

Functions

1. Giving and Getting Facts

- report findings of research with Elder
- describe period of Cree history
- identify relatives living in other places using kinship terms

	Dialect Variant (Plains Cree)
nîstâw wîkiw otî asinîwipohtinâhk My brother-in-law lives in Assiniboine country. (male speaker)	nîstâw wîkiw ote asinipwâtinâhk
niciwâm wîkiw otî nahkawînînâhk My cousin lives in Saulteaux country. (male parallel)	niciwâm wîkiw ote nahkawiyininâhk
nimosôm itwiw îsa kayâs My grandfather said that a long time ago . . .	nimosôm itwew esa kayâs
nimosôm îsa kîpiwâpahtam My grandfather experienced . . .	nimosôm esa kî wâpahtam
ispî îsa mistahi kakitimâkisihk The time people were very poor (the Depression).	ispî esa mistahi kakitimâkisihk

2. Stating and Finding Out Attitudes

- expressing surprise at information: "I didn't know that!" "Really!" "That is amazing"
- asking whether someone remembers something about Cree culture
- gratitude or thanks as in prayers or for help from someone

tâpwî mâmaskâc That's amazing.	tâpwe mâmaskâc
ayiwâkîkin Really!	ayiwâkihkin
moya îko nitohkiskîtîn	namoyewako nohkiskeyihten
kikiskisin cî ispî kitayisînîminawak Do you remember when our people . . . ?	kikiskisin cî ispî kitayisiyiniminawak
kitatamihin mistahi You did me a great favor (service).	
ki nanâskomitin mistahi I thank you very much. (I am thankful.)	

Dialect Variant (Plains Cree)

3. Getting Things Done

- researching: requesting assistance from Elders

îwî nâtâmototawakik kihtîhayak
I am going to humbly ask the Elders for help.
poko cistîmâwa kamiyak kisiyiniw pâmayisk kîkway kakwîcimak
I have to give tobacco to the old man before I ask him anything.

ewi natâmototawakik/nâtâmostawakik kehtehayak

piko cistemâwa kamiyak kiseyiniw pâmayes kîkway kakwecimak

4. Socializing

- greeting an Elder and being able to identify relationship: You are my mother's uncle
- understanding prayers and saying grace or other common prayers

tânsi nimosôm
How are you, Grandfather?
kôsisim ôma nîya nimâmâ ohci
I am your grandchild from my mother's side.

kôsisim ôma nîya nikâwiy ohci

nimâmâ
My mother is . . .
nistîs ana kinahâkisîm
My older brother is your son-in-law.

nikâwiy

nistes ana kinahahkisîm

Dialect Variant (Plains Cree)

Notions

1. Existential

- presence or absence of Cree in community:
  There are many other Cree people in Alberta.
  There are few Cree in this school.

micîtiwak nihiyawak ôta ministikohk
There are many Cree on this great island.
mihcetiwak nehiyawak ôta ministikohk

nihiyaw askiy ôma-ôta
This is Cree country.
nehiyaw askiy ôma-ôta

2. Spatial

- relatives, people, Cree: came from the east, west, north, south

misiwîti ayâwak nihiyawak
The Cree are all over (the country).
misiweyite ayâwak nehiyawak

kiwîtinohk ki otohtiwak âtiht
Some came from the north.
kiwetinohk ki ohtohtewak âtiht

pahkisimotâhk âtiht ohtohtiwak
Some came from the west.
pahkisimotâhk âtiht ohtohtewak

3. Temporal

- have always: Cree have always: hunted this land, respected nature, respected their Elders
- begin: I want to begin learning about the Cree.
  I began to learn Cree in school.

- sequence or seires of Native events to be held in the near future.

kâkikî nihiyawak kî pî mâcîwak ôta askiy
The Cree have always hunted on this land.
kâkikî nihiyawak kî manâcîtâwak ôma askiy
The Crees have always repected this land.

kâkikî kî pî kistîtâkosiw kikâwînaw askiy
Our Mother Earth has always been respected.

kâkikî nihiyawak kî pî kistîmiwak okihtîhayimiwâwa
The Cree have always repected their Elders.

ni nohtî kiskîmâwak ayiwâk nitayisînîmak
I want to know more about my people.
ni nohti kiskîyitin ayiwâk nihiyawak ohci kîkway
I want to know more about the Cree.

ôta kiskinohamâtokamikohk kâ mâci nihiyawiyân
I started speaking Cree in this school.
wîpac îkwa kâ mâci pîcicîhk
The round dances will be starting soon.

wîpac îkwa kâ mâci potsimok
The pow-wow will be starting soon.

4. Quantitative

- distance from Native community where events are held,

kakpîkîsik nipimipayinân intowâpakiyâk ipotisimok
We travelled all day to go and watch a pow-wow.
nîwomitanaw tipahaskân ôta ohci
It is 40 miles from here.

Dialect Variant (Plains Cree)

kâkike nehiyawak kî pe mâcîwak ôta askiy

kâkike nehiyawak kî manâcihtâwak ôma askiy

kâkike kî pe kisteyihtâkosiw kikâwinaw askiy

kâkike nehiyawak kî pe kisteyimewak okihtehayimiwâwa

ninohte kiskeyimâwak ayiwâk nitayisiyinimak

ninohte kiskeyihten ayiwâk nehiyawak ohci kîkway

ôta kiskinohamâtokamikohk ka mâci nehiyaweyân

wîpac ekwa ka mâci pîcicîhk

wîpac ekwa ka mâci pwâtisimohk

kapekîsik nipimipayinân enitawâpahkeyâhk epwâtisimohk
nemitanaw mistik ôta ohci

5. Evaluative

- important to: learn Cree, learn from your Elders, learn Cree ways

ni kîciyitin ikakwî nihiyawiyân
I am proud that I am trying to learn Cree.
ni wî kakwî nistawiyimâwak niwâkomâkanak
I will try to know my relatives.

ni kîciyitîn inihiyawiyân
I am proud I'm Cree.
ninitohtawâwak kihtihayak
I listen to the Elders.

îkota kiskitamowin astiw
This is the source of knowledge.
ni wî kiskiyitîn nihiyaw kiskîtamowina
I will learn Cree ways.

6. Logical Relations

- If: If you learn your language, you can learn from elders. If you learn about your people, you will be proud. If we do not learn our language, our language may die.

kakwî kiskîta kipîkiskwiwin kanisitohtawatwaw kihtihayak kanipîmakan ôma kipîkiskwiwininaw
Try to know your language and to understand your Elders or else our language will die.
kakîcîtîn înihiyâwiyin
You will be proud to be Indian.

Dialect Variant (Plains Cree)

nikihceyihten ekakwe nehiyaweyân

niwî kakwe nistaweyimâwak niwâhkomâkanak

nikihceyihten enehiyawiyân

ninitohtawâwak kehtehayak

ekota kiskeyihtamowin astew

niwî kiskeyihten nehiyaw kiskeyihtamowina

kakwe kiskeyihta kipîkiskwewin kanisitohtawacik kehtehayak kanipîmakan oma kipîkiskwewininaw

ka kihceyihten enehiyâwiyin

PROUD TO BE ME - CONTEMPORARY CULTURE

1. Changing Times - Baby Williams - 1985 - by J. Pachano

   Full-page watercolor illustrations and primary text tell about Bobby's and Mary's little Cree brother. Contemporary scenes of caring for a baby are shown and explained on one page, while the opposite page shows the traditional ways. Often the old and new are combined because the old ways were good. Excellent source for learning about a child from another culture and to begin comparing the old and the new in all cultures, or for the Cree child to learn about his own culture.

   Grade Level: Divisions I and II

   Available from Publisher:
   The James Bay Cree Cultural Education Centre
   Box 390, Chisasibi
   James Bay, Quebec
   J0M 1E0

2. My Heart Soars - 1974 - by Chief Dan George

   This book takes a pan-Indian perspective, creating a realistic and positive image of Native people and their ways of life. This material creates an awareness of the special relationship Indian people had with nature, and of their traditional beliefs, concepts and philosophies.

   Grade Level: Divisions I and II

   Available from Publisher:
   Hancock House Publishers
   19313 Zero Avenue
   Surrey, British Columbia
   V3S 5J9

NOTE: The above are not approved learning resources; however, they have been reviewed and recommended by committees of Native teachers through the Native Education Project. They were found to meet Alberta Education's tolerance and understanding criteria.